

THE
ANATOMIE
OF
INFIDELITIE.

OR,
An Explication of the Na-
ture, Causes, Aggravati-
ons, and Punishment of
UNBELIEF.

BY
THEOPHILUS GALE.



L O N O N,
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Preface.

Tis the Supreme *Wisdom*,
Interest, and *Perfection* of
Man, who is an intelli-
gent Being, to *understand*,
& *adhere* unto his last *End*,
and whatever means conduce thereto:
This is stiled, Luke 19.42. *To know*
the things that belong unto our peace. And
the supreme end of our Great Lord,
in espousing *Human Nature*, was, to
acquaint Sinners with the things that
belong to *their peace*, and bring them
into an immediate *Capacitie* for the
Fruition of them. Is it not then the
highest piece of *Folie*, and *Madnesse*,
for rational Creatures, to shut their
Eyes, and Hearts against that, which
is their supreme *Happinesse*? Is
there so much *Beautie* in the Deformi-
tie of Sin? So much *Pleasure* in the

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Chains and Fetters of Satan ? So much *Libertie* in the Vassalage, and Bondage of Lusts ? So much *Content* in the embraces of an heart-distracting World ? So much *peace* and *ease* in the stings, and troubles of a tormented Conscience ? So much life in the death of Sin, and Hel torments, as to make a rational soul amorous of, and in love with them ? If not, how comes it to passe, that men mind not more *the things that belong unto their peace* ? Was it ever known that any, but *mad* men, would take delight to see their own heart-bloud gush out ? Would any but *blind fools* spurne at food, the most delicious, satisfying food, when offered to their famished souls ? May we not count such *bewitched Sots*, who plot, and contrive, by al means possible, to ruine themselves ? And yet, Lo ! is not this the Case of al such, who wil not *know*, and *embrace* the things that belong unto their peace, when offered to them ? Alas ! What a world of such mad, and blind fools are there ? Yea, how many great Professors, yea
how

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how many Churches, fal under this black brand of Folie and Madneſſe? Was not this *Jeruſalem's* fin and folie, for which ſhe has paid ſo dear, for 1600 years? And has *Jeruſalem* been alone in this fin? Has not *England* alſo dranke very deep of this venomous, intoxicating Cup? And what may we expect but *Jeruſalem's* prodigious *Ruines*, unleſſe we al make haſte, *to know and embrace the things that belong unto our peace, before they are hid from our eyes?*

The deſigne therefore of this enſuing Diſcourſe, is to awaken, and provoke *ſecure Unbelievers*, and *ſlumbering* Profeſſors, deeply to conſider, and chearfully to embrace *Evangelic* offers of *Life*, and *Grace*, before it be too late. And our *Fiſt Book* is wholly ſpent in the explication of our Lords doleful Lamentation, *Luke 19, 41.* over *Jeruſalems Sins and Ruines*. Wherein we have endeavored to explicate, What were *Jeruſalem's* Church-waſting *Sins*, and *Ruines*, which our Lord here laments; in order to a *Conviſion* of, and *Lamentation* over our

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own Sins, and approaching Ruines, if not prevented by a timous Repentance, and closing with *the things of our peace.*

And because Jerusalem's main Sin was *Infidelitie*, this therefore is the chief subject of what follows *Book 2.* Wherein we have endeavored to explicate the black and prodigious Nature of *Unbelief*, in the several parts thereof; and that in opposition to *Faith*, whereof it is a *Privation*. Wherein we have also opened the *Nature*, and main essential Ingredients of Faith: which indeed comprehends the chief *vitals* of Christianitie; and therefore requires our most diligent *Attention*, and curious *Inquisition*.

The next great and *commun Head* to be explicated is the *Causes of Infidelitie*: which will open to us, what a great *Myserie of Iniquitie* lies at the Root of Unbelief. Hence we are to procede to its *Aggravations*, which will discover to us the monstrous *Magnitude* of this sin. And thence follows the severe *Punishment*, and Vengeance, which

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which the righteous God inflicteth for this Sin of Infidelitie. These things wil, if Providence favor, and assist our desires, be the subject of several Discourses. Only, that I might not at present wholly frustrate the Readers expectations, I have in the *Corollaries*, and *Uses* of the *Second Book* given some Hints and Intimations of the chief Particulars, which I intend to discourse of under the following Heads. As for the *Forme* of the Discourse, I thinke I may with Sinceritie say, I have endeavored to suit it to my *Matter*. I would hate sinful *Affectation* of *Words*, or *Things*, merely to please itching curious spirits, as much as Hel. Yet if any words occur that may give *lustre* and *efficace* to the Truths discoursed of, I cannot thinke myself obliged to reject them, because not so vulgar, as other words lesse proper are. Only, if thou meet with any word beyond thy capacitie to apprehend, remember that the following word usuallly explains the same.



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Errata.

ERRATA.

- P. Age 11. l. 5. read *pretensions*.
P. 12. running title, r. *without*.
P. 23. l. 2. for *ying* r. *lying*.
P. 37. l. 28. r. *min*.
P. 62. l. 1. r. after *his own*, put a Colon.
P. 78. l. 7. r. *particle*.
P. 85. l. 21. for *thenc* r. *thence*.
P. 111. l. 21. r. *whereon*.
P. 144. l. 18. after *under* adde *the*.
P. 178. l. 18. for *me* r. *him*.
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l. 16. r. *πιστευειν*.
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P. 193. l. 1. for *has leaning*, read *hastening*.

The



The Anatomie of Infidelitie.

BOOK I.

A general account of Christ's Lamentation over *Jerusalem*.

Luke 19. 41. *And when he was come near he beheld the citie, and wept over it.*

CHAP. I.

An Explication of the Text, Luke 19. 41.



AS Israels *Temporal Benedictions* were *Symbolic Images*, or *Types of Spiritual blessings*, promised to the believing seed of *Abraham*; so her *Temporal Jugements*, were also *Symbols*, or *Typic Shadows*, of *Spiritual Jugements*, threatned to, and inflicted on *Evangelic Unbelievers*.

And to confirme this, 'tis worth our observation, that most, if not al of those expressions in Scripture, whereby (a) the place of *eternal punishment* is represented, relate, and allude to some places, or stories, remarkable for Gods exemplary vengeance, executed on sinners, under the old Testament. Yea, the

a See Mede
on Prov.
21. 16.
pag. 91.
Diatr. 1.

A

last

b Jack'on
of the
Script.
fol.91.

last Destruction of *Jerusalem* by *Titus*, here foretold, and lamented by our Lord, is, by a (b) learned Author, filed a *Map of Hel*. The Contemplation whereof is that which inclines me to pitch on this Scripture, as the seat of our ensuing Discourse, touching the *Nature, Aggravations, and Punishment of Unbelief*. And I no way doubt, but that it will appear, in the sequel, to be a truth, beyond all question, that our blessed Lord, in this his sad *Lamentation* over unbelieving *Jerusalem*, had no small regard to *Evangelic Unbelievers*, who should despise the things that belong unto their peace, in these last days. For it is a golden rule, given us, by a great (c) Master of wisdom, *That the Word of God has various complements, or fulfillings, in successive periods, and Ages of the Church*. And that this text in particular, may not be confined to the *Judaic Church*; but also justly be applied to *Evangelic Unbelievers* in all Ages; and particularly in this, will appear by what follows, in the parallel, or proportion between one and t'other.

c Sir Francis Bacon.

The contexture of the words.

As for the *Contexture*, or coherence of our Text, with the precedent discourse, it deserves a particular *Remarque*, as it lies couched in the first particle, *And*; as also in that following expression, *when he was come near*: which evidently connecteth this historie with what precedes. Our Evangelist had hitherto declared with what joyous *Acclamations, and Congratulations*, the vulgar Jews welcomed their promised *Messias*; How chearfully they recognised him as their sovereign Lord, and King; What
loud

loud *Hosanna's*, and *Psalmes* of praise they sang unto him : He now procedes to expound, with what a *triste* and pensive minde ; with what a *bleeding* and *melted Heart* ; with what a mournful and *weeping* countenance Christ received them. They *rejoice* in their new-found *Messias*, and King ; but he *weeps* over them : They seem to *Instal* him, and lift him on his Throne ; but he with tears laments their *final Unbelief*, *Contumacie*, and *Ruine* not far off. This seems to be the natural *connexion* of the words, as it wil further appear by what follows.

As for the explication of the words, we shal be as brief as our mater wil permit: The Explication.

That first *particle* *And*, is usually taken And. *copulatively*, as it connects the following discourse with what precedes : and so it describes to us a considerable *Circumstance*, of this Historie, namely the *Time* of Christ's Lamentation over Jerusalem ; which was immediately after their solemn *Acclamations* of joy, and *Hosanna's* to him, as their *Messias*.

Hence it follows, *When he was come near.* When he was come near. This gives us another great circumstance of Christ's Lamentation ; and that is the *place* ; which was the *Mount of Olives* ; from whence Christ, being now in his descent, had a direct, and full *prospect* of *Jerusalem* offered to his eye ; which, amidst al the peoples joyous *Salutations*, so far pierced, and affected his heart, as it brake forth into this doleful Lamentation. It is natural to the spirit of a man to break forth into a passion of grief, at the approche, and view of any grievous and displeasing object.

ject. And that which makes this place the more remarquable is, that here it was that *David*, the Type of Christ, bewailed the rebellion of his son *Absolon*; as 2 Sam. 15. 30. *And David went up by the ascent of mount Oliuet, and wept as he went up, &c.* *David*, at every ascent, poured out a quantitie of tears, in lamenting the contumacie of his natural son *Absolon*; so Christ, the celestial *David*, at every descent, sends forth many tears, in bewailing the contumacie of his federal sons, of Jerusalem. And that which yet further aggravates this circumstance of place is, that (which Christ foresaw) on this very mount of *Olives*, where Christ now laments the sin and ruines of *Jerusalem*, the *Romans* in their first siege against this Citie, began to pitch their tents, as *Josephus*, in his 6 Book of the *Jewish war*, Chap. 9. observes. So that wel might our blessed Lord make this place the seat of his Lamentation, which he foresaw would be the first seat of their National ruine. But it follows:

He beheld. *He beheld*] The participle ἰδὼν, wants not its peculiar Emphase, in that it denotes a certain person, viz. Christ; which gives us another notable circumstance, much conducing to the explication of the whole. O! What a Great, Illustrious *HE* is here? What Wonders of Wonders lie wrapt up, in this *HE*? What tongue, or thought, of Men, or Angels, can expresse, or conceive, the infinite Dimensions of this little Pronoun? *Who can declare his Generation?* Is not this *HE*, he that first gave Being, and Welbeing to Jerusalem, as to al

althings else? Did not this *HE*, bring her out of *Egypt*, that house of Bondage? Was not this Noble *HE* her *Protector*, and *Conductor* in the *Wildernesse*? Was not this *Sovereign HE*, her *King* and *Lawgiver* in *Canaan*? Did not this Infinite Eternal *HE*, descend down into the womb of a virgin, and espouse human Nature, thereby to put himself into an apt Capacitie, to be *Jerusalem's Savior*? Who was this *Celebrious HE*, but the *Messias*, a borne Jew, who had *Judaic* blood running in his veins, a *Judaic* heart to pitie, *Judaic* eyes to weep over, a *Judaic* tongue to plead with, importune, and beseech impenitent unbelieving *Jerusalem*, to accept of the things that did belong unto her peace? This was that *Heroic, Generous*, and *Illustrious HE*, who here *Beheld*, not only with the eyes of his bodie, but also with the eye of his *Omniscient Divinitie*, the present impenitent, contumacious, unbelieving; and the future miserable, ruinous and desolate state of *Jerusalem*: for so it follows.

τὴν πόλιν, *THE Citie*] with an Emphase;
For the Article here points out a *certain Citie*, and that with a remarque, and accent.

THE Citie, which was his first *Bride*; but *The Citie* now an *Adulteresse*; who plotted, how she might embrew her hands in her husbands blood: *THE Citie*, wherein the *Oracles* of God, and *Gracious Tokens* of his presence were first lodged, *Rom. 3.1.* *THE Citie*, which did once oblige herself, by a firme Covenant, or oath of *Allegiance* and *Supremacie*, to submit to him, as her *crowned King*, and *Lawgiver*;

but now turns her back upon him, and cries up no king but *Cesar*; who ere long would be her ruine. *THE Citie* which was sometimes the *Beautie of Holinesse*, and Seat of Divine Worship; but now is become the *Sinke* of all vices, and Satans *Throne*, or Synagogue. Lastly *THE Citie*, to which he had in person preached the *joyful sound*, and glad tidings of Salvation; to which he had offered the first handfel of evangelic love, and Free grace; which he had been so long wooing, and courting to be happy in the embracement of himself, and all other things, that did belong unto her peace: But *she would not*. And what follows?

And wept.] What? the Lord of Glorie Weep! he that was God blessed for evermore drop tears! how comes this to passe? what a strange Accident is here? whence spring these Divine Tears? Surely it must be some prodigious Cause, that draws this holy water, from those sacred eyes of *God-Man*. (e) Some of the Ancients, otherwise orthodoxe, were so far struck with the sense of this prodigie, as that they thought it incredible, *that the Son of God should weep*: and therefore, not understanding the *sense, force, and efficacy* of these Divine tears, they left out this word, *wept*. But that Christ, *God-man*, was capable of *weeping*, is evident by the like passion elsewhere; as at his friend *Lazarus's* grave, *John 11. 35.* and on the crosse, or in the garden, as *Hebr. 5. 7.* But yet the raritie of this, or any other passionate emotion in Christ, argues some stupendous, and strange ground, or occasion

εὐφροσύνη
ἀφ' ἧς αὐτοῦ
τὸ πνεῦμα
ἐκλάυσεν &c.
Some (o-
therwise)
Orthodox,
took away
the word,
[wept] not
under-
standing
its force
and
strength.
Epiphani-
us in An-
corato.

caſion thereof. Certainly nothing ordinary came from Chriſt: his common words, and actions were not ordinary: much leſſe may we conceive his tears, which ſo rarely dropt from him, to be of an ordinary tincture, and *origine*. No, they were the *Tears of God*, and therefore muſt have much of *Divinitie* in them, both as to their *Riſe, Mater, End, Occaſion, &c.* They were *wiſe, judicious Tears*, not *fooliſh*, as ours uſually are: They were *ſpontaneous* and *free*, not forced, and ſtrained, as ours oft are: They were not *ſullen* and *pettiſh* tears, as ours; but *meek*, the tears of the *Lamb of God*: They were not *ſelfiſh* and *private tears*; but *generous*, and *public*, for National ſin, and miſerie. Theſe Tears were *ſpiritual*, not *carnal*; *regular* not *inordinate*: they had not ſo much of *paſſion*, as of *compaſſion*, and commiſeration in them: Our tender-hearted Lord ſeems to forget his own *Paſſion*, which was near, whiles his bowels rolled with *Compaſſions*, towards an impenitent ingrateful Citie. They are the tears, of an affectionate *Phyſician*, bleeding over the wounds of his ſelf-murdering Patient; of a gracious, generous Prince, bewailing the wilful Rebellion of his dying Subjects. In ſhort, theſe Tears are very *Amorous*, *precious*, and *efficacious*; *inviting* weary and heavy-laden ſinners to accept of reſt; *forewarning* the obſtinate and impenitent of their danger; *inſtructing* the ignorant and *weak* in their dutie, of believing on him; *encouraging* the ſcrupulous and doubting ſoul, to come unto him, and finally, *interceding* for ſuch as belonged to the Election of Grace,

though at present enemies to him. Such were the noble *Qualities*, and Divine *efficaces* of these sacred tears, as it will appear by what follows.

Over it

Ἐπ' αὐτῇ, *over it*] or, *for it*; or *by reason of it*; which connotes, or hints to us the Aggravation, or Weight of the *impulsive cause*; what it was that excited, or drew forth this *sacred passion*; namely Jerusalems present *sin*, and coming *miserie*. As for her sin it lay chiefly in this: Our blessed Lord being ordained and commissioned, by God the Father, to gather in the *lost sheep, of the house of Israel*, nothing was more deeply fixed in his heart, than the execution of this his *commission* and *office*: Now drawing near to *Jerusalem*, and having a view of it in his eye, it could not but melt, and break his heart, to consider, that she, who was the sacred Seat of the Covenant; wherein the *Divine Majestie* had so long resided, with many significant Symbols and tokens of his presence; I say, that she should reject her Lord, and Husband, after so many importunate wooings, invitations, and offers made of the things that did belong unto her peace. As for her approaching *Miserie*, that also was mater of sad lamentation; and that in many regards.

1. That henceforward al the great things of her peace should be, as a *sealed book*, *hid from her eyes*. 2. That she, who was the Beautie and Glorie of al Nations, should, within a few years, lie buried in her own ruines. 3. That (which is the worst of al) al her plagues and jugements, were sealed and subscribed by Di-

vine

vine wrath, and Vengeance. Oh! this was sad indeed, that al her Woes, must stand sealed with the Mediators black curse.

No wonder then, that her crowned King, and Mediator, who was a borne Jew, and Minister of the Covenant, doth here, by virtue of his place and office; and also by reason of his near Alliance to *Jernsalem*, deplore and lament over her sinful forlorne state. Thus much for the explication of the Lamentation it self. Before we procede to the *mater* of Christs Lamentation, mentioned in the following words, we shal make some brief *Reflexions* on, *Observations* from, and *Useful Improvements of the words explicated.*

CHAP. II.

The most solemne profession without sinceritie wil not satisfie Christ.

FROM the contexture of this v. 41. with the precedent discourse, by comparing Christs posture towards them, with their posture towards him, we may *Observe*, *That the most so-* Doct. 1.
lemne profession of Honor and Subjection unto Christ, wil not satisfie him, without real Affection, and Performance.

These awakened, convinced Jews welcome Christ with the highest profession of Joy, and the most solemne *Rites*, due to him as their *Messias*, v. 37, 38. where it is said, *The whole multitude of the Disciples, began to rejoyce, and praise*

John 12.
12. 13.

fr̄a βαῖα]
signum læ-
titie.
Grot.

praise God with a loud voice for al the mightie works that they had seen; saying, blessed be the King that cometh in the name of the Lord, peace in Heaven, and glorie in the highest. If we compare this acclamation, with the same mentioned John 12. 12, 13. We shal find many considerable circumstances, which confirme our observation. For (1) it is said, John 12. 12, 13. that the *Multitude of Disciples*, which sung *Hosannas* to Christ, came from Jerusalem to meet him: which argues, they were but a *mixt multitude*, who being struck with a sense of his mightie workes, could not but recognise him, as their crowned King and Savior: albeit many of them, as 'tis most likely, within a few days crie, with as loud a voice, *Crucifie, crucifie him.* (2) Its said, John 12. 13. that these awakened Jews, took *branches of palme-trees in their hands*, f which was a Symbol of their joy, as Luke 19. 37. Oh! how much were they overjoyed to see their long waited for Messias? Thence it follows, (3) and they cried *Hosanna*, (i.e. *Save now*, as Psal. 118. 25.) *blessed is the King that cometh in the name of the Lord.* This last clause is taken from Ps. 118. 26, and is apparently a solemne Rite or Ceremonie used for the *inaugurating* of their promised Messias, Thus we see what solemne acclamations of joy, *Titles of Honor*, and *profession of subjection* they give to Christ as their Messias. But doth al this satisfie Christ? Doth he fully acquiesce, in these visible Apparances of their professed obedience to him? No surely; notwithstanding al their seeming joy in him, yet he weeps over the
most

most of them, with the rest of their brethren, as those in whom he fulwel saw (by the omniscient eye of his Divinitie) there was not any one dram of saving faith or love towards him. Hence it is apparent, that *Pretentions* of Honor, Love, and Friendship to Christ satisfie not him, without real *Intentions* of the same: *Verbal Profession*, and *superficial transient Affection* signifie nothing in Christs account, without a *deliberate, resolute, complete, ponderous, deep, and inviolable Bent* of wil towards him. Christs omniscient eye pierceth thorow our very Natures, and is more intimate to us, than the most intimate part of our selves; and therefore, albeit we may delude others, yea, our selves also, with the vizard, and masque of an hypocritic Profession; yet we cannot delude Christ: He sees that the first principle of such feigned profession is but some commun Illumination, or languid Affection: He knows who they are that crie him up in profession, and yet despise, or crie him down in heart, and prevalent Affection: He considers that such mens forced subjection to him, procedes only from legal principles, and therefore wil ere long degenerate into secret, if not open Rebellion against him. He sees such mens light is a burden to them; their faith lies level with the Interest of self; their starcht holinesse is but an artificial, Pharisaic sanctitie, or at best, but some light touches, or superficial *Impresses* of the Spirit of Grace. In brief, Christ has, as *Isai. 11. 3.* a *quick sent*, to distinguish betwixt commun illuminations, and the saving *light of life*; between legal Humiliation, and evangelic

lic Repentance ; betwixt painted watered holinesse, and sincere Grace : and therefore many *Almost-Christians*, who passe for *Sheep* in their own, and the worlds eyes, are but altogether *Swine* in Christs eye.

Use 1.

Hence we may learne, *That awakened sinners may procede very far in the owning of Christ, and yet bedisowned by him:* They may, as these poor souls here, embrace him with much seeming joy ; submit to him as their King, with much pretended chearfulness ; crie *Hosanna*, (*i. e.* save now) with much seeming Faith and Dependence on him as their Savior ; and yet al this while Christ not own them as his loyal Subjects.

Use 2.

This also teacheth us, *That there is a vast difference between mans judgement and Christs.* Alas ! how many are justified by us, as also in their own consciences ; and yet condemned by Christ ? As on the contrarie, how many are condemned by the World, and peradventure by their own Consciences as Hypocrites ; who yet are justified by Christ ?

Use 3.

This further instructs us, *That a christians main worke is to approve himself to Christ.* It matters not who condemnes, if Christ justifies ; who curseth, if he blesteth ; who kills, if he makes alive ; who troubles, if he speak peace.

As Christ doth curse the Blessings ; so also he doth blesse the Curses of the wicked, when unjustly pronounced, against the Godly. Wherefore Christians should mind more, how they may approve themselves to Christ, than what may commend them to the world.

This

This also admonisheth us; *mostly to intend,* and look wel to Heart-work. For 'tis the sinceritie of the heart only that commends us unto Christ. Externe formes, and Apparences of pietie commend us to the Church, but unlesse there be an inward Power and Realitie of Grace in the Heart, al our visible formes do but render us more slie, cunning Hypocrites; and so more loathsome & abominable in the eye of Christ.

Lastly, this discovers to us, *the desperate curse and plague that abides on self-deluding sinners;* Use 5. Such as extol Christ in profession, but yet continue enemies to him in Affection; such as go forth with their Palme-branches of seeming joy, to welcome Christ, and yet secretly in their hearts crucifie him; such as sing Hosanna's to him, as their crowned King; and yet reserve the Bent of their hearts as a throne for some base lust. Certainly, such *Almost-Christians*, are no better than *Almost-Devils*: the whitenesse of their fair, but false pretenices of honor to Christ, doth but aggravate the blacknes of of their sin in rejecting of him: the masque of their profession, serves but to conceale a rotten heart: Their seeming Godlines serves but more effectually to oppose that which is such in truth.

CHAP. III.

Previous, and general Observations from the Text.

WE now procede to the bodie of our Text, and therein the first thing that occurs, is the *circumstance of place*, wherein our blessed Lord made this his doleful Lamentation over *Jerusalem*,

And when he was come near. *Salem*, contained in that expreffion, [*And when he was come near*]. Whence obferve, *That the approche of any afflictive, or miserable object draws forth grief & pitie, from a chriftians gracious fpirit.*

Doc. 2.

What is grief, but the emotion or rolling of the bowels at the prefence of fome grievous object? and the nearer the object is to us, either by *Natural, Civil, or, Religious* bonds, the greater wil our grief be, at the approche thereof. *Jerufalem* was allied to Chrift by the moft intimate, and effential bonds both of *Nature*, and *Religion*: he was borne of a Jewish Womb, educated in the Jewish Land, the crowned King of *Jerufalem*; which was a federate Citie, allied to him by al manner of *Civil* and *Religious* obligations; and therefore approaching near it, his bowels melt and turne within him, to think, that this Citie, fo near and dear unto him, fhould not underftand, or embrace *the things that appertain to her peace*; but on the contrarie, be at this very very time meditating and contriving his death, and her own ruine. But this wil come under further confideration in what follows.

We paffe on to the *Act* of Chrift, which ushered in, and opened the dore to this his fad Lamentation, [*He beheld,*] Hence obferve

He Beheld 1. *That the Lord of Glorie did fo far condefcend to finners, as to clothe himfelf with human Nature, and Organs, thereby the more feelingly to commiferate and pitie them.* And oh! What an infinite Ocean of condefcendent grace is here? What unparalleled Dimensions of eternal Love and Mercie, are there in the bowels of this

Doc. 3.

this tenderhearted Redemer? What? Was he indeed content to assume a mans heart, to bleed over sinners; a mans tongue to plead with and persuade sinners to be happie; a mans eyes, to water his exhortations with tears; yea, a mans soul and bodie to die for sinners? O! what wonders of superlative love, and condescending pitie are here? Who would ever question the affectionate regard of such a compassionate Redemer? How comes it to passe that the blessed Lord, should borrow human eyes to behold and pitie sinners, and yet they want an eye of faith to behold their Savior? O! what monstrous ingratitude is this, that the King of *Sion*, should stand gazing on sinners, 'til his heart dissolve into tears; and yet they stand amusing themselves with Idols of clay, and never mind the *gracious Regards* of their Lord? Fie, fie on such blind, Idol-lovers!

2. From this Act, *He beheld*, we may further observe, *That Christs eye affects his heart*, *his sight moves his compassions*. There are no sterile, jejune, or barren speculations in Christs eye; but al his contemplations are warme, and heart-melting: they break forth into *Affection*, and end in *Operation*. Christs eye is not dull or sleepy, but vigilant and watchful: He watcheth over sinners, when they sleep over him: He beholds them with an eye of pitie and compassion, when they behold him, with an eye of bloud, and revenge: He casts a wist eye of sympathie, and lamentation towards *Jerusalem*, whiles she is looking and considering how she may pul out his eyes and heart. O! what a compassionate eye is this? Hence

Doct. 4.

Hence follows the *object* of Christs *contem-*
THE Citie *plation*; and that is [*THE Citie*] i.e. *The*
Citie, which was so nearly related, and yet so
 vastly opposite to him: *The Citie* which was
 his *first Bride*, and yet now a common Harlot
 for *Idol-lovers*: the *Citie*, which was the Seat
 of his Glorious presence; but now a den of
 thieves and robbers: *The Citie*, which had
 been the Glorie of al Nations, but was now
 next dore to ruine.

Doct. 5.

Hence observe, *That the prevision, or con-*
templation of imminent danger occurring to a
place or people, nearly related to us, doth much
affect a serious, compassionate heart. Al *Relati-*
ons cal for *Affections*: And there is no *Affecti-*
on more proper for *Relates* under present, or
 impendent miserie, than compassion. That
 mother must needs have the heart of a *Tiger*,
 who seeing her child boiling in a Caldron
 of lead, hath no emotion of bowels for it.
 Christ here, whiles he beheld *the Citie* with the
 eyes of his bodie, did at the same time, with
 the eye of his omniscience, behold al the sins,
 and future miseries of *Jerusalem*; al her con-
 temt of his Evangelic offers, Love, and Grace;
 al her covenant-breaking, and Apostasies from
 him; al her bloody and mischievous designes
 against his *Person, Crown, and Dignitie*; with
 al the curses, plagues, and shours of Divine
 wrath, which would ere long pour down, as a
 Deluge, on her. This could not but melt his
 heart into tears, and draw from him the *dole-*
ful Lamentation which follows. To see a de-
 luge of sin, exhaled or drawen up into clouds
 of

of Divine wrath, ready to burst asunder, and fall down in hours of vengeance, on a professing Citie, or people nearly allied to us, cannot but dissolve an affectionate gracious heart, into hours of tears, and christian Lamentations. That must needs be an heart desperately obdurate and hard, that is not affected and moved at such a sight. But more of this in what ensueth.

CHAP. IV.

Church-sins the moral Causes of Church-Ruines, and therefore the chief matter of our lamentation.

WE now come to the Lamentation it self, expressed in those termes [*And wept over it*] Which we may forme into this Proposition, or Doctrine, *That nothing was* Doct. 8.]
matter of greater Lamentation unto Christ, and ought to be such unto us, than to behold the Ruines, of a professing Citie or Church, which has been long the Seat of Gods gracious Presence and Worship. This Proposition, which takes in the spirit and mind of the whole verse, I intend, with the Lords assistance, to insist somewhat more largely on. And for the explication hereof three Questions occur, as fit to be examined by us: (1.) Touching the Object or matter of this Lamentation, *What Christ here doth, and what we ought to lament?* (2.) *As to*
B
the

the *Alt*, what Christs weeping here implies ?
 (3.) As to the motives of this Lamentation,
 What it was that moved Christ to lament over
 the Ruines of this professing Citie, or Church of
 Jerusalem ?

1. Q. What Christ here doth, and what we
 ought to lament, in the ruines of a professing Citie,
 or Church, which hath been long the Seat of Gods
 gracious Presence and Worship ? For the Reso-
 lution of this Question, we may consider the
 Ruines of a professing Citie or Church, (1.) In
 their Causes, (2.) In the Effects of those Causes.
 (1.) As for the Causes of these Ruines, they are
 either Moral, and Meritorious ; or, (2.) Phy-
 sical, and Productive.

The moral
 cause of
 Church-
 ruines is
 Sin.

1. The moral, or meritorious cause of Jeru-
 salems, as also of al other Church-ruins, is Sin.
 Sin is the fuel of Divine wrath : eternal ven-
 geance flameth out of guilt : Physical or na-
 tural evil, is but the consequent of Moral : the
 evil of Passion, or Suffering, is but the effect of
 the evil of Action, ~~and~~ Doing. Yea, Sin is in
 it self the worst evil. He that departes from
 God, executes on himself his last doom. The
 soul that loseth God, loseth its way, Life, and
 self ; and the further it departeth from God,
 the more it is envelopped, and entangled in e-
 ternal chains of darknesse and miserie. No sin
 is so pleasing in the committing, as it is bitter
 in the issue (g). There is an inseparable con-
 nexion betwixt sin and punishment ; and no-
 thing can dissolve it but the blood of Christ ;
 Every sin carries Hel in its womb : Lust is a
 pregnant mother with child of Death, and
 torments.

g Maxi-
 mum sce-
 lerum sup-
 plicium in
 ipsis est.
 Seneca.

torments : Thus Gen. 4. 7. *And if thou doest not wel, sin lieth at the dore.* Sin, חטא, by which some (b) Hebrew Doctors understand the punishment of sin : So Gen. 19. 15. as elsewhere, Sin is used for punishment, by reason of that individual connexion that is between them. Hence the Greek *Atee* ; which they feigned to be a woman cast out of Heaven, pernicious and hurtful to al. Ob ! what an enemy is sin ?

[*Lieth,*] רבץ, coucheth, a word usually given to Brutes, but applied sometimes to men, Job 11. 19. and here to Sin, which, as a hurtful beast, lieth in wait, ready to devour. What a slie Foxe is sin ! Hence it followeth,

[*At the dore*] i. e. (1.) *near at hand* : for to lie at the dore, is to be near at hand, so Dent. 29. 30. the curses are said to lie, or couch on the Sinner. Or (2.) *at the dore*, may implie such a certain place, in which it may be easily excited ; just like a chained Mastive, that lies at the dore, and albeit he seems to sleep ; yet suddenly starts up, and sets upon such as are about to enter in : thus Sin, or the punishment of sin, lieth at the dore.

That Sin is in it self the worst evil, is evident ; because (1.) it was the *First evil*, and so the measure of al evil : for, *the first in every kind, is the measure of al in that kind.* Again, (2.) As sin was the first evil, so also the first moral cause of al other evils : Now a bad cause is worse than its effects : as a good cause is more noble, and perfect than its effects. It was Sin that opened the dore, and let in al other evils into the world, and therefore it must needs be the worst evil. (3.) Sin contains

Church-fins bring Church-ruines. B.1.

tains in it al the *malignitie, venime, poison, stings, curses, and plagues* of evil: al the degrees of evil lie wrapt up in sin: (4.) The worst part of hel lies in sin: a sinlesse Hel would be *comparatively*, an easy Hel, to a rectified Soul: our blessed Lord suffered a sinlesse Hel, and yet was, at the same time, infinitely happy, as to his essential Beatitude. By which it is most evident, that sin is in it self the worst evil and Hel.

Hence it naturally follows, That the first great *Object*, or *Mater* of our blessed Lords Lamentation, was *Jerusalem's* sins; which were her *worst evil*, and the main cause of al her other evils. Thus the Prophets, and People of God of old, in al their Lamentations over *Church-ruines*, they had a particular eye on their *Church-fins* as the procuring cause thereof. So *Jeremie*, in his *Lamentations*, layeth the greatest accent on their sins, which were the *meritorious* cause of al their sufferings. Thus *Lament. 1. 5.* *For the multitude of her transgressions, her children are gone into captivity, before the enemy.* Oh! here lies the sting of al Israels sufferings, that the multitude of her transgressions drew them on her: This was that which most deeply wounded, and pierced the heart of this holy man. So *v. 8.* *Jerusalem hath grievously sinned, therefore she is removed, [as an unclean, loathsome thing] al that honored her despise her; because they have seen her nakednes [i. e, her lewdnes and abominations] yea, she sigheth, and turneth backward, v. 9. Her filthines is in her skirts, &c.* The like *v. 14, 18.* and *Chap. 2. 14.* Thus our blessed Lord
here

here, in his Lamentation, the first thing he has in his eye, and that which did most deeply pierce, and wound his heart, was *Jerusalems* sin: (i) He saw her to be a cage of al unclean birds, a sink of al manner of abominations; which would unavoidably involve her in ruine: this makes his heart to bleed, and his eyes to gush forth with salt tears over her. And this is the genuine Character of a true Christian heart, to mourne more for the *Evil of doing*, than for the evil of *suffering*; and for the *latter* only as the fruit and effect of the *former*. A *Cain* or *Judas* can lament and groan under the strokes of the rod; but a *Peter*, or a Christian mournes under the offense, that procured those strokes: without dout an hard-hearted Jew could not but lament to see *Jerusalem* sacked, and the Temple in flames about his ears; ay, but 'twas the Christian only that mourned kindly for the sins of *Jerusalem*, which were the fuel of those prodigious flames of Divine wrath. To lament over the Ruines of a renowned Citie, or Church, is facile; because *natural* to an ingenuous, affectionate spirit: but to bleed over and bewail those sins, which were the cause of those Ruines, none can, in any mesure of evangelic sinceritie, performe, but *Christ*, and such as are animated and influenced by his *Spirit*.

But we procede to particulars; to explicate, what those *Church-Sins* are, which exposed *Jerusalem*, and so by a paritie of reason, wil expose any other professing Citie or People, to *Church-ruines*; and therefore ought to be matter of Lamentation.

i *Christus*
interiora
ejus intu-
etur, & vi-
dit eam
esse senti-
nam omni-
um flagiti-
orum.
Gerard. ex
Egesipii.
l.4. c.6.

CHAP. V.

A particular enumeration of Jerusalems Sins; which were the moral causes of her Ruine; and so a chief mater of our Lords Lamentation.

Unbelief. 1. **T**HE first great Church-sin, which our blessed Lord here laments, as the moral cause of Jerusalem's Church-ruine, is her Unbelief; or, Rejection of the things that did belong unto her peace. This indeed is a prodigious Church-wasting Sin, that which ever cost Israel very dear, even from her infant-state. Israel had signal tokens of Christs conduct, care, and providence, in the Wildernes; yet what passions of discontent; what disingenuous murmurs; what fits of Unbelief, doth she ever and anon, on the least approche of danger, fall into? How doth her spirit sink, and despond under the least difficultie? This is evident from Num. 13. 30, 33. and 14. 1, 14, &c. For which al that generation, save Caleb and Iesua, who were of another spirit, perished in the Wildernes. Thus also before their Babylonian Captivitie, the great Sin, the Israelites were guiltie of, and that which opened the dore to al their following Miserie, was their Unbelief, or content of Gods word. So Isa. 30. 8. *Now go write it before them in a Table, and note it in a Book, that it may be for the time to come, for ever*

ever and ever. v. 9. *That this is a Rebellious people, ying Children, that wil not hear the Law of the Lord.* Now wherein lay this their Rebellion? Why, chiefly in their Unbelief, or despising of Gods word, as v. 12. *Because ye despise this word, and trust in oppression, &c.* Here lies their main sin: and what follows? v. 13. *Therefore this iniquitie shal be as a breach ready to fall, swelling out in an high wal, whose breaking cometh* (1) *suddenly, at an instant, i. e. exceeding, exceeding suddenly:* for these two Synonymous Adverbs joined together, are very emphatic, and argue, that this their ruine should be extreme sudden, as also great. Great Unbelief brings great, and swift ruine to the most glorious Churches, if Repentance follow not. When Christ comes with Offers and Acts of Grace towards his Church, then for her to despise his word, turne her back on al his gracious offers, Yea, trample on them, this exposeth the most flourishing Churches to sudden, and inevitable Destruction. This God threatens Israel withal in her first Church-constitution, Lev. 26. 14, 15, 16, &c. this also we find threatned, and executed on her, in her last Church-destruction, Mat. 23. 37, 38. This therefore is the first, and as we may phrase it, the original sin of Jerusalem, which our blessed Lord here bewails, as the womb of al her miserie.

Oh! what a world of miserie hath Unbelief brought on many flourishing Churches? When a professing people reject the Gospel of Christ, is it not just with Christ to reject them? What a Hel of plagues, both spiritual and

1 Repente
momento
veniet f. a-
tura ejus]
h. e. maxi-
me subito,
& repente.
Adverbio-
rum Sync-
norum
conjunctio
empha-
tice fit.
Glass.
Gram. S.

temporal, doth a despised Gospel bring on Professors? how oft doth Christ cut off his own covenant-people from promised, and expected mercies for their unbelief? what fore jugements doth unbelief expose men unto? Whence sprang that deluge of confusion, and *Barbarisme*, which drowned the Easterne Churches, but from their contempt of the Gospel? Yea, had not the flood of *Antichristianisme*, which has so long overwhelmed these Westerne Churches, its rise from this envenimed spring of Unbelief? this is evident from 2 Thes. 2. 10. *Because they received not the love of the truth, &c.* And 'twas a prophetic perswasion of a great divine, *That God would shortly take away peace from the whole World, for despising the peace of the Gospel.* This Conclusion we no way dout but to make good, *That al the great plagues, and jugements of God upon the professing World or Churches, have been for the contempt of his Word by unbelief.* For albeit other sins have had their share, yet this of Unbelief has been the main spring of al Church-ruines. But this will be the subject of our following discourse.

2. Carnal
presumpti-
on.

2. Another prodigious, Church-wasting sin, which *Jerusalem* was notoriously guilty of, is groundlesse *Presumptions*, and *self-flatterie*: *Self-flatterie*, wherever it is predominant, brings *self-ruine*: A mere forme of godlines without the power, is a grosse delusion, which carries millions of souls to destruction, in a golden dream: A fond presumption of being a true Church, or member of Christ, is the great-
est

est delusion. This was ever the great sin of *Jerusalem*, in her declining state, and that which exposed her to great ruines, & calamities.

Thus before the *Babylonian Captivitie*, Jer. 7. 4. Jer. 7. 4.

Trust ye not in lying words, saying, the Temple of the Lord, the Temple of the Lord, the Temple of the Lord are these. As if *Jerusalem* had

said: Alas! why dost thou threaten us, with Captivitie and ruine? Have we not the Tem-

ple of God amongst us? And are we not, upon this account, his *federate* people, his darlings

and chosen ones? Is not the *Shekinah*, or pre-

sence of the Divine Majestie seated amongst us? Are not al the Promisses appendant to this

Temple? May we imagine that the holy, and faithful God wil quit the place of his Residence,

and glorious rest? May we not then groundedly assure our selves, that our faithful Lord wil

conserve and maintain his own Temple, and People that worship him therein? Thus they

trusted in lying words, saying, *The Temple of the Lord, the Temple of the Lord, &c.* (k.) Some

refer the last word *המ* *These*, to the works

*k Junius
& Glassius*

of the Jews, relating to the externe worship of God; and so they render, the Temple in the

Genitive Case, *These are the works of the Temple of Jehovah*: As if they had said: 'What

'dost thou reprehend, O Prophet, in our works? or, Why dost thou cal in question

'the most constant promises of God? We are so greatly confirmed concerning al these

'things, which thou allegest against us, as of nothing more: For, are not these our works

'of *Jehovah's* Temple, commanded by his Law?

‘Law? As for the Promisses, are they not
 ‘appendant to this Temple? And thence are
 ‘they not as firme, and constant towards us,
 ‘as the Temple is firme? This Temple is
 ‘Gods resting place for ever, *Psal. 132. 14.*
 ‘Wherefore we are most confident, that the
 ‘faithful God, wil, for his own Temple sake,
 ‘conserve our Countrie, and we his worships.
 Which ever way we take the words, it comes
 much to one; and clearly discovers to us the
 fond presumptions, and foolish self-flatteries of
 this people, grounded on their commun
 Church-privileges. And therefore this holy
 Prophet puts this their groundlesse presumption,
 as a main ingredient into his Lamentations
 over the Ruines of Jerusalem. So *Lament. 2. 14.*

*Lam. 2. 14. Thy prophets have seen vain and foolish things for
 thee, and they have not discovered thine iniquitie,
 to turne away thy captivitie; but have seen for
 thee false burdens, and causes of banishment. Je-
 rusalem's false prophets soothed her up in
 groundlesse presumptions of peace and quietude,
 which proved the cause of her captivitie. That
 which we read, causes of Banishment, is in the
 original, מרוחץ Expulsions, or banish-
 ments, i. e. they have proposed to thee such
 glavering Doctrines, and presumtuons per-
 suasions of good times, as have been the cause
 of thy ruine and banishment: where, the effect
 being put for the efficient cause, or action, it
 gives us the true rise of their Captivitie, name-
 ly those fond presumptions, and false persuasi-
 ons of peace, which their false prophets had
 infused into their hearts. This the Prophet
 sadly*

sadly laments. And was it not thus also in our blessed Lords days? Is not this one chief ingredient of his Lamentation over *Jerusalem*, that, *she did not know, in that her day, the things which did belong unto her peace?* What doth that import? Surely, in part, thus much; she flattered herself into a fools paradise, of being *Abrahams* seed, and thence under the *Messias's* Wing; and this her self-flatterie was the greatest obstacle and bar to her closing with him, the true *Savior*, and alone foundation of her peace. Thus much also our Lord declares, *John* 8.39, 44. where he endeavors, to beat them out of their fond presumption, and groundlesse persuasion, of being *Abrahams* seed; whereas indeed they were, as he tels them, *v.* 44. *Children of the Devil*, and near to ruine. And certainly this is mater of sad lamentation, to see persons or churches, lift up to Heaven in their own presumtuious conceits, and yet dropping down to Hel in realitie: such violent presumptions, if not cured by medicinal *Grace*, bring inevitable ruine, to the most flourishing Churches. So *Rev.* 3. 17, 18. *Because thou saiest I am rich, &c.*

3. Another Church-sin, which was a great moral cause of *Jerusalems* ruine, is *spiritual* ^{3 *Spiritual*} *Pride*. This indeed is a proper Church-sin, arising out of Church-privileges, or other spiritual excellences vouchsafed by Christ. Thus it was with *Jerusalem*, in the days of old, which God promisseth to cure, *Zeph.* 3. 11. *I wil take away out of the midst of thee, them that rejoyce in thy pride, and thou shalt no more be haughtie because*

cause of my holy mountain. It seems there were a people who did much pride themselves, and grew very haughtie, by reason of the holy Mountain, which was a visible Symbol, or token of Gods presence: ay, but God promiseth, in evangelic days, to cure this *tumor* and *Tympanie*. As it is with single persons, so with whole Churches; there are some sins of infirmities, which God connives at, and wil passe over, upon a general Repentance; but this sin of *spiritual pride*, is of such a deep tincture, malignitie, and antipathie against God, as that, if it be not timely repented of, and turned from, 'twil prove the *Gangrene*, and bane of the most flourishing Churches. There is no sin so opposite to our receiving Grace from Christ, as *spiritual pride*: Oh! What a burden is this to Christ, that they who *are nothing, have nothing, can do nothing* of themselves, should be proud of what they have received from him? As they who are most abased in themselves, are most exalted by God, and nearest to him; so they who most exalt themselves, are most abased by, and estranged from God, Luke 18.14. *For every one that exalteth himself shal be abased: and he that humbleth himself shal be exalted.* Pride, it is the cancer of parts, the moth of privileges, the rust of comforts, the poison of duties, the sting of crosses, the reproche of Professors. None so much favored, and enriched with grace and comfort by Christ, as humble souls, and Churches; but *he resisteth the proud*, Jam. 4.6. and Psal. 138.6. *God knoweth the proud afar off: i. e, God knows him*

him as an enemy, and loves not to come near him. God has an old grudge against spiritual pride, as one of his most ancient inveterate enemies, borne in Heaven, in the bosome of Angels, and therefore resists it most. We therefore might our Lord weep over this sin, as a cause of *Jerusalem's* ruine.

4. Another Sin, which morally hastened *Jerusalem's* ruine, was her carnal *Securitie*. ^{4 Carnal} *Securitie*. This seems evidently comprised in Christs following Bil of Indictment, v. 42. *If thou hadst known, i. e, considered.* Our gracious Lord makes loud, and solemn Proclamations of peace; but *Jerusalem* was fast asleep. Again he threatens vengeance and wrath; but she has no ears to hear. At last, flames of divine wrath break forth upon her; but al this while she (1) awakes not, 'til scorched and burned to ashes. So that the great sin Christ bewails is her *securitie*. Ah! what a cursed sin is *securitie*? This desperate *securitie* of *Jerusalem* our Lord also foretels, Luke 17. 26, 30. *And as it therefore was in the days of Noah; so shall it be also in the days of the son of man; they did eat & drink, &c.* Here Christ foretels what wretched *securitie* should seize on carnal professors, at the coming of the Son of man; whereby we may understand, not only his final coming to judgement, but also his coming to judge *Jerusalem*; which was but a prologue, and preamble to the last judgement; and therefore we find them both promiscuously inserted in this Chapter. The same is mentioned, Mat. 24. 37, 38. Our blessed Lord considering how stupid and secure *Jerusalem*

Iſa. 42. 25.

Jerusalem was, notwithstanding the near approach of her ruine, it made his heart dissolve into a passion of tears. This was *Jerusalems* sin of old, and that which had a great influence on her first captivitie. So *Iſai.* 42. 18, 19, 20, 21, 22, 23, 24. Where he shews, how *blind* and *deaf* they were both Priests and People: and then concludes, ver. 25. *Therefore he hath poured upon him the furie of his anger, and the strength of battle; and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart.* What a strange, prodigious securitie is here? Divine wrath flames about his ears, like an old house, and yet *he knew it not*; yea, it *burned him*, lying asleep on the bed of carnal securitie, and yet *he laid it not to heart.* Oh! what a *dead sleep* is this? how inevitably doth ruine follow such *dead sleeps*? That this was a main cause of *Jerusalems* first Captivitie is evident from *Jeremies* Lamentation over it, *Lam.* 1. 9. *Her filthinesse is in her skirts, she remembreth not her last end:* she was grown wilfully blind, and sottishly secure; notwithstanding al Gods Divine *Admonitions* and *threats*, she dreamt of nothing but peace and prosperitie. Her approaching ruine was not laid to heart. And what follows? *Therefore she came down wonderfully.* (m) There is a great elegance in the original, וַיֵּרָד *with wonders*, i.e. *wonderfully*: as if he had said, she came down with the admiration of many, who cannot find out the reason of her being thus cast down. We have here a *Substantive*, which being added to a *Verb*, is, and that not without an *emphase*,

m Descen-
des mira-
bilibus]
i.e. mira-
biliter, q.
d. multo-
rum cum
admirati-
one, &c.
Glossius
Gram. f.

phase, put for an *Adverb*. Oh! what a wonder was it, that *Jerusalem* should thus descend into captivity? But yet he that considers what *filthinesse was in her skirts*, and how extremely secure she was, may not wonder at it. Thus *Jeremie* puts in this her securitie, as a main ingredient of his Lamentation, over fallen *Jerusalem*. Yea, this sin of *carnal securitie* is that, which our blessed Lord foretels would happen to virgin-churches, in these last evangelic times, *Mat. 25. 5. While the bridegroom tarried, they all slumbered, and slept*: not only the foolish, but also the wise virgins are said to sleep: which argues that carnal securitie is the great universal sin of Virgin-churches, in these evangelic last times. And surely, 'tis not so much the forces of forrain, professed enemies, as the venime and malignitie of this domestic sin, that brings desolation to Virgin-churches. The sleeping Devil doth more mischief in the Church of Christ, than the roaring Devil. To sleep in Satans lap, is much worse than to rore in *Egypt*s, or *Babylons* furnace. While *Jerusalem* sleeps, her judgement sleepeth not: her carnal securitie determines in dreadful awakenings: How easily doth she fall into the *Romans* hands; yea, into the fire of Divine wrath, while she is asleep in her sin? Did not *Jael*, a poor silly woman, pierce thorow great *Sisera*'s head, when he was asleep? And may not, in like manner, smal tentations bring ruine to the most flourishing Churches, when asleep, on the bed of carnal securitie? This therefore is great mater of Lamentation.

5. Carnal
confidence.

5. Another Church-sin, that exposed *Jerusalem* to Church-ruine, was her *self-fulnesse*, and *carnal confidence*. She was ful of her self, her own Contrivements, Sufficiences, and Dependences; wherefore no wonder if she reject her *Messias*, and al his offers of peace. This Christ every where upbraids the unbelieving Jews with, as the main spring of their ruine, *Luke 18.9-14*. Was not this also the great sin, that brought old *Jerusalem* under the *Babylonian* captivitie? Doth not the Prophet *Isaias*, by a witty *Sarcasme*, upbraid her with this sin, as the cause of her ruine? *Isa. 2. 10*. Enter into the rock, and bide thee in the dust, for fear of the Lord, &c. The Prophet here, by a *Sarcasme*, doth aggravate the proud confidence of this people, from the consideration of Gods inevitable jugements: as if he had said: Flie, if thou canst, the terrible aspect, and severe hand of thy God: but al thine attempts shal prove abortive: al thy proud confidences are insignificant. The like

Jerem. 8. 14, 15. *Jerem. 8. 14, 15*. Why do we sit stil? assemble your selves, and let us enter into the fenced Cities, and let us be silent there: Here you have the vain confidence of the Jews: they thought to secure themselves against Divine wrath, in their fenced Cities: What follows? For [or rather, But] the Lord our God hath put us to silence, and given us the waters of gal to drink; because we have sinned. This is an *Ironie* answer of the Prophet, as a rebuke to their carnal confidence: and oh! what an Hell lies in it? They boast of securing themselves, and obtaining rest in their fenced Cities: Yes, saith the

the Prophet *Ironically*, you shal be secure, and quiet : but how ? not, as you dream, in your fenced Cities ; but in being made drunk with the *Lords waters of Gal*, (or rather poison) whereby you shal be deprived of al *counsel*, and exposed to violent Destruction : this is the silence the Lord wil give you, as the reward of your carnal confidence. So *Hos. 12. 1. E. Hos. 12. 2.* *phraim feedeth on the wind, and followeth the eastwind : he daily increaseth lies, and desolation.* The later is the effect of the former ; his Desolation is but the fruit of his lying confidences : *Ephraim* by multiplying lies, i.e. carnal confidence in the *Assyrians*, and *Egyptians*, doth but multiplie Desolation. When ever any professing People, or Church, begin to be *self-strong*, or confident in an arme of flesh, they are the next dore to some great danger. What ever we make the bottome of our confidence, that we make our God : and our jealous God wil never bear it, that we place an Idol in his room : if he intend mercie to us, he wil break al such Images of jelousie, which would otherwise break us.

6. Another great sin, which promoted *Jerusalem's* ruine, was her *Earthly-mindednesse*. She preferred her *clay-Gods*, and temporal Interest before her *Messias* and the great concernes of eternitie : State-peace was more regarded by her than peace with God : *Cesar's* crown was more adored by her than *Christ's* ; and therefore deservedly did she perish by *Cesar's* hand. How justly did our Soverain Lord suffer *Jerusalem* to fall by *Cesar's* sword, when

as she prefer'd *Cesar* before her Lord? She, forsooth, *would have no King but Cesar*: Was it not just then with God, to suffer her to perish by no hand but *Cesars*, whom she preferred before her *Messias*? This was also the temper of the *Gadarenes*, (a companie of Apostate Jews:) who prefer'd their swine before their *Messias*, and his spiritual offers of peace, *Luke 8. 37.* And is not this mater of sad lamentation, to see Professors prefer back and bellie, externe *Pompe* and *Grandeur*, before *Christ* and his Gospel? Surely such swinish *Gospellers* are not far from ruine, if timous Repentance prevent it not.

Unfruitfulnes.

7. Again, *Unfruitfulnes* and *barrennes* under al gracious Influences, Vouchsafements and Indulgences, was a pregnant cause of *Jerusalem's* ruine, and so further mater of *Christs* Lamentation. This is evident from that Parable of *Christ*, *Mat. 21. 33, 43.* where *Christ* having proposed, and represented the barren condition of the Jews, by the Parable of certain idle Husbandmen, who had received a Vineyard to dresse and til; but instead of rendring the Lord fruits in their season, they took his servants, and abused some, and killed others; yea, at last killed the Heir: Our blessed Lord gives us the *Reddition*, or application of this Parable, *v. 43.* *Therefore I say unto you, the kingdome of God shal be taken from you, and given to a nation, bringing forth the fruits thereof.* Where he plainly shews, that their Unfruitfulnes, together with their Rejection of *Christ*, was the main cause of their Rejection
by

by God. The same is confirmed by the foregoing Parable of the Figtree, v. 19. *And when he saw a figtree in the way, he came to it, and found nothing thereon, but leaves only; and he said unto it, Let not fruit grow on thee henceforward for ever. And presently the figtree withered away.* This infructuous Fig-tree was an Embleme of the unfruitful Jewish Church, which was near unto cursing. This also was the sin of the Judaic Church, before their Babylonian captivitie, as we find it mentioned by *Esaias*, Chap. 5. v. 1-7. touching Gods *unfruitful vineyard*, which was situated on a fruitful hil, under the warme Influences of the Sun, and planted with the choicest Vine, &c. *But when he looked it should bring forth Grapes, it brought forth nothing but wild grapes:* Wherefore he layes it wast, &c. v. 4, 5, 6. Fructification is the last end of a vineyard; and therefore if this fail; for what use serve the trees, but to be cast into the fire? Unfruitful Churches, or Professors, serve for no other use, but to make fuel for divine wrath to feed upon.

8. Another Church-sin, which greatly advanced *Jerusalem's* ruine, was her continued Persecution of Gods Prophets, and Apostles, sent time after time unto her. This our blessed Lord expressly mentions in that forecited Parable, Mat. 21. 35, 41. where 'tis said, *They took his servants, and beat one, and killed another, and stoned another: yea, at last, they took the heir and killed him.* And what follows, but the miserable destruction of these wicked

8 *Persecution of the Prophets; &c.*

men, v. 41? The like we find, *Mat. 22. 1, 8.* in the parable of the Mariage-feast, which the King made for his son: where 'tis said v. 6. *And the remnant took his servants, and entreated them spitefully, and slew them.* This remnant were the unbelieving Jews, who took the Apostles, and Messengers of Christ, and *entreated them spitefully, and slew them.* And what follows? v. 7. *But when the King heard thereof, he was wroth: and he sent forth his armies, and destroyed these murderers, and burnt up their citie.* Oh! how deservedly do such perish, by the hand of Christ, who take his Ministers and Messengers of peace, and entreat them spitefully, and lay violent bloody hands on them? Al this our blessed Lord pronounceth in plain naked termes, *Mat. 23. 37, 38.* *O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee--- Behold your house is left unto you desolate, &c.* For a professing Citie to stone the Prophets and Christs Messengers of peace, is that which brings swift destruction.

9 Want of
Reforma-
tion.

9. Further, Want of Reformation is a great Church-sin, which had a mightie influence on *Jerusalem's* ruine. Christ had given her many terious Admonitions, and forewarnings of her approaching miserie unlesse she did reforme: but al would not avail, and therefore now he mournes over her obstinate perseverance in her sin. God layes in a provision of threats against this sin, in the first constitution of the *Judaic* Church, *Lev. 26. 23, 24.* *And if ye wil not be reformed by these things, but wil walk contrary*
unto

unto me ; Then wil I also walk contrary unto you, and wil punish you yet seven times for your sins, &c. Want of Reformation in Churches is that which puts a bar to al Church-Deliverance, and opens the dore to al Church-miseries. This was the great challenge, which Christ had against the Church of *Pergamus*, *Rev.* 2. 14. 15. as also against the Church of *Thyatira*, *v.* 20. for which he threatens them with great Tribulations, if they reformed not speedily.

10. *Impenitence*, and want of *Humiliation* under al Church-provocations, was a sin that much conduced to *Jerusalem's* Church-ruine. *Jerusalem* was not only defective in point of Reformation, but grown obdurate, contumacious, and hardened in her sin ; so that neither Christs gracious, nor his severe visitations did any way move, or affect her. *Impenitence* addes a *Seal* unto al other sins, and miseries : impenitent hearts are incurable : When Professors, or Churches go on to sin with an high hand, notwithstanding al Gods Chastisements, and kind Admonitions, what can be expected but speedy ruine ? Thus it was with *Abaz*, *2 Chron.* 28. 22. *And in the time of his distresse did he trespassse yet more against the Lord.* *This is that king Abaz.* *אֲחָז* **THAT** ; Here is a Demonstrative Pronoun, subjoined to a Noun, instead of a Verb Substantive, which carries in it a singular Elegance. *That King Abaz*, *i. e.* Such a *Monstre* as cannot be melted by the turnace of Divine wrath.

10. *Impenitence.*

2 Chron.
28. 22.

11. The last Church-sin, I shal mention, as
C 3 that

11 Apo-
stasie.

Deut. 32.
34, 35.

that which had a malignant influence on Jerusalem's Destruction, was her open *Apostasie* from, and *Rebellion* against God. This is a sin of such a deep tincture and guilt, as that it inevitably brings ruines on the most flourishing Churches, if long continued in. This was *Jesurun's* sin, Deut. 32. 15, 16, 17, 18. *Jesurun* (or Israel) *waxed fat and kicked---* They sacrificed to Devils, and forgot God, &c. What follows? v. 34, 35. *Is not this laid up in store with me, and sealed up among my treasures? to me belongeth vengeance and recompence; their foot shal slide in due time: for the day of their calamitie is at hand, &c.* Gods treasures v. 34. are to be understood of his vindictive wrath, and vengeance: For so it follows v. 35. *To me belongeth vengeance and recompence.* Whereby is denoted, (1.) The justice of God: for Gods Treasures of wrath, are but the effect, and due recompence of Mens treasures of Sin: whence its called here *Recompence*: which is explicated Rom. 2. 5. *But after thine hardnes, and impenitent heart, treasurest up to thy self wrath against the day of wrath, and revelation of the righteous judgement of God.* The Treasures of wrath are but the revelation of the righteous judgement of God, against the treasures of sin; which impenitent sinners lay up. (2.) By Gods Treasures here, may be understood the certitude of Divine wrath: For what is laid up in store with God, as in a *Treasure*, and moreover secured with a *Seal*, is most certain. All the wits and forces of Heaven, and Earth cannot break open this Divine Seal, or make void Gods

Gods Treasures of wrath. (3.) Hereby also is intimated Gods *Longanimitie*, or *Longsufferance*: for what is laid up in a treasure, is not of present use, but for the future, (1) So the Greek Verb *to treasure up*, signifies *to lay up for to morrow*. So it follows v. 35. *their foot shall slide in due time*. The Lord forbears long, til sinners have filled up their measure; and then opens his treasure of wrath. (4.) These treasures of wrath implicate Gods severitie at last against impenitent sinners, which go on in ways of Apostasie and Rebellion. The longer God waits for *Jesurun's* returne to him, the more fierce wil his indignation be against her, if she returne not: patience abused turnes into multiplied furie. When God comes to open his sealed treasures of Indignation, against contumacious, rebellious *Jerusalem*; Oh! what floods of wrath break forth against her? Thus Psal. 106. 39. *Thus were they defiled with their own works, and went a whoring with their own inventions*. Here you have *Jesuruns* Apostasie from God: and then follows Gods severitie against *Jesurun*, v. 40. *Therefore was the wrath of the Lord kindled against his people; insomuch that he abhorred his own inheritance*. When a professing People or Church begin to grow weary of God, He begins to abhor them, as an unclean thing, or that which is abominable.

Thus I have dispatcht the Church-sins, which brought ruine on *Jerusalem*, and therefore were the chief mater of our blessed Lords Lamentation: and I have insisted the more

largely and particularly hereon, that so, by having a view of those *Church-sins*, that usually bring *Church-ruines*, we may, so far as we are guiltie, lament over the same, and reforme for the future; lest we, in likemanner fall under *Jerusalems* condemnation, and ruines.

CHAP. VI.

Divine wrath, and the effects thereof on Jerusalem, further matter of Christs Lamentation.

The wrath of God the effective cause of Jerusalems ruine.

HAVING finisht the *Moral* cause of *Jerusalems Ruine*, we now procede to the *productive* cause thereof; which was chiefly the *wrath* of a sin-revenging, jealous God. As sin was the fuel, so Divine wrath was the fire which consumed *Jerusalem*. And this was another great, and moving object, which drew this sad Lamentation from our gracious Lord. *Jerusalem* was now in a prosperous, tranquil, or quiet state: Oh! how beautiful and goodly was her Temple to the eyes of Beholders? Do **Luk. 21.** not Christs Disciples cry out, **Mark 13. 1.** *Master, see what manner of stones, and what build- 5. ings are here?* Very good: Ay, but what replie doth Christ make, **Luk. 21. 6.** *As for these things, which ye behold, the dayes wil come, in which there shal not be left one stone on another, that*

that shal not be thrown down. Our omniscient Lord saw divine Wrath smoking against *Jerusalem*, and this made him to weep over it, whiles others gloried in its beautie. Our poor shallow apprehensions contemplate *Causes* in their *Effects*; but Christs omniscient eye saw the *Effect* in its *Causes*; and therefore laments over it, as being actually present to him. And ah! What doleful mater of Lamentation is here; to see the dreadful fire of Divine wrath flame forth against *Jerusalem*, the place of Gods gracious Rediſſence? A spiritual heart can see al the plagues and curses of Hel wrapt up in Divine wrath. A carnal heart can apprehend and feel the effects of Gods wrath, especially such as are more visible and sensible; as the raging *Pestilence*, *London's* prodigious *Flames*, or the like: Ay, but how few are there who take notice of that *Divine wrath*, which *animateth* and feedeth all those National judgements? Where is that soul, or at least how rare is he to be found, who laments the fiery indignation and wrath of God, which spirits al Church-ruines? But this was the posture of our tender-hearted Saviors spirit: the great thing he bewails was the *wrath* of God, which hung, by a smal thread, over *Jerusalem*: This was the sword which pierced his heart, and made his eyes gush forth with tears. The like we find in *Jeremie's* Lamentations over captive *Jerusalem*, Lam. 1. 15. The Lord hath troden the virgin, the daughter of *Judah*, as in a Wine-*preſſe*. The treading of *Judah* as in a Wine-*preſſe* argues her extreme oppression and affliction,

Lam. 1. 15.

ction; and therefore we find the same expression of Christs passion, *Isa. 63.3.* But who is it that treads *Judah*, as in a Wine-press? He tels you, *The Lord hath troden*, &c. Here lies the sting of al: Gods Wrath visible and apparent in their captivitie, was that which most-ly wounded his heart. Ah! saith *Jeremie*, 'tis not so much the *Babylonians* furie that toucheth me, as the Lords indignation which appears in our sufferings: 'tis the *hand of God* that cuts mine heart; 'tis his wrath that makes me so sad. So *Lam. 2. 1.* *How hath the Lord covered the daughter of Sion with a cloud in his anger, and cast down from Heaven unto earth the beautie of Israel, and remembered not his footstool in the day of his anger!* The Lords obnubilating, or covering with a cloud, the daughter of *Sion*; argueth his great indignation against her: Some conceive, that the Prophet, by a tacit *Antithesis*, alludes to the *Cloud of glorie*, which overshadowed *Jerusalem*, at the Dedication of the Temple, *1 Kin. 8. 1.* But now, alas! a contrary, dark, calamitous cloud of wrath covers her, which was great mater of Lamentation. Thus

Lam. 2. 1.

Lam. 4. 16.

inCum di-
cit dissipa-
tos fuisse
à facie
Domini,
vult ut
nolit am-
plius ipsos
aspicere.
Calv.

v. 2, 3, 4, 5, 6, 7, 8. So *Lam. 4. 16.* *The anger [or face] of the Lord hath (m) divided them, [or, dissipated them] he wil no more regard them, [or, he wil not adde to regard them,] i, e, he wil not give them one favorable regard, one gracious aspect more. And, oh! What an heavy doom was this? How many Hels lay wrapt up in these direful tokens of Divine wrath? This therefore was that which our blessed Lord greatly laments in *Jernsalem*s ruines, that al*

was

was the effect of an angry displeased Deitie.

As for the *Instrumental Causes* of *Jerusalems* Destruction, there was somewhat also in these, that gave our compassionate Lord some mater of Lamentation. To consider that the Roman *Cesar*, whom the Jews now so much crie up, and prefer before himself, their only *Messias*, should ere long, in his successor, prove the great instrument of their Desolation; and that he should first pitch his Tents in this very place, where our Lord now stood; Oh! What abundant mater of Lamentation did this afford to our tender-hearted Lord, who was so nearly allied to *Jerusalem*?

We come now to the effects of *Jerusalems* Sec. 2. sins, and Gods wrath inflamed thereby; which The effects of Gods wrath against Jerusalem. yield fresh mater of lamentation to our dear Lord. The effects are proportionable to the causes: Sin and wrath cannot but produce prodigious jugements on *Jerusalem*. (1.) The temporal effects of Gods wrath against *Jerusalem* were very prodigious and lamentable. i Temporal jugements.

(1.) Is it not a sad and lamentable sight to see *Jerusalem*, a Citie so populous, become desolate and without Inhabitant? as *Mat. 23. 38.* Behold your house is left to you desolate: Was not this one great part of *Jeremies* Lamentation over old *Jerusalem*? *Lam. 1. 1.* How doth the Citie sit solitary, that was ful of people? How is she become as a widow? (2.) Was it not also a doleful thing, to see *Jerusalem*, which was the wonder of the world, for beautiful edifices and structures, laid even with the ground, not a stone remaining on another? As our Lord foretels,

Luke

Luke 19. 44. *And shal lay thee even with the ground, and shal not leave in thee one stone upon another.* This seems an hyperbolic expression, denoting extreme destruction. Hag. 2. 15. *To lay a stone upon a stone, signifies to build:* Wherefore not to leave a stone upon a stone, signifies utterly to destroy. And that this prophetic description of *Jerusalem's* utter ruine, was fulfilled to a tittle, historie informs us. (m) Its said, that *Jerusalem* was so far demolished by *Vespasian*, that there was no footstep of the Citie left remaining: yea, afterwards it was by *Musonius* the Prefect plowed up; so that it not only ceased to be a Citie; but moreover it was not lawful for any to build on that soil for the future: For, according to the *Roman-law*, that Citie which had a plow passed over it, ceased to be such; and it was a capital crime for any to build so much as a Cottage in that place. Such were the miserable ruines of *Jerusalem* here foretold. And oh! what a sad contemplation was this to our dear Lord? how did it make his heart to bleed, as his eye to weep. They who have seen *London* buried in its own ashes, cannot but remember what a sad spectacle this is. Ah! who would not lament at such a sight?

(3.) Is it not also a lamentable case, that she, who was the *Glorie*, and desire of Nations, should become the *derision*, reproche, and scorne of al? Was not this also great mater of limentation to *Jeremie*, Lamentat. 2. 15. *They bisse, and wag their head at the daughter of Jerusalem, saying, is this the citie,*
that

m Scaliger
in Euseb.
Chro. 194.

that men call the perfection of Beautie, the joy of the whole earth?

2. But the most dreadful, and lamentable effects of Divine wrath on *Jerusalem*, were spiritual jugements;

2. Spiritual jugements.

(1.) Oh! what a bleeding contemplation was it to our gracious Lord, to view that dismal breach, which Divine wrath was about to make on *Jerusalem's* Church-state? To consider, that now all the great things that did belong to her peace, were to be as a *sealed book*, altogether hid from her eyes: ah! how doth this pierce, and wound the heart of her *Messias*? That she, who had been dignified and adorned with such rich marques of Divine favor, beyond all Nations in the world, should now be divested and stript naked of all: what an heart-breaking was this to her gracious Lord? Did not this consideration fill *Jeremie's* heart with sad lamentations over old *Jerusalem*? Lam. 1.4. *The ways of Sion do mourne, because none do come to the solemn feasts, &c.* So Lam. 2.6,7. *And he hath violently taken away his Tabernacle, as if it were of a garden, he hath destroyed his places of the assemblie.*

1. Withdrawment of the means of Grace.

(2.) The withdrawment, not only of the means, and Symbols of Grace, but also of all gracious Influences from *Jerusalem*, afforded further matter of sore Lamentation unto her Lord. It is a dreadful curse to want all special Means and Tokens of Grace: but yet, if in the want of these the Lord vouchsafeth his Grace to improve common means of Grace,

2. Withdrawment of gracious Influences.

or particular deprivements of special means, this is no smal divine Benediction: But, alas! our Lord foresaw it would be quite otherwise with *Jerusalem*: she was like to be deprived, not only of al special means of Grace; but also of Grace it self, without which she could not improve commun means, or her particular deprivements of special means: and, oh! how greatly doth this afflict her compassionate Lord? A Christian, though he be sometimes deprived of the means of Grace, yet the Lord gives him grace to improve those very deprivements, in order to his humiliation, spiritual povertie, hunger and thirst after the means, and a more complete life of faith, and dependence on Christ: And thus his deprivements of the means of Grace, become a means of Grace unto him: his want of Ordinances is, as sanctified by Grace, a great Ordinance to him. Ay, but was it thus with *Jerusalem*? No; she was not only to be deprived of al means, and Symbols of Grace; but also of Grace it self, without which she could not make any improvement of these withdrawals, or be humbled under them. This Paul sadly laments, 2 Cor. 3. 14. *For 'til this day remaineth the same veil untaken away, in the reading of the old Testament.* He speaks of the veil on the hearts of the unbelieving Jews.

3. *A spirit of slumber.* (3.) Another spiritual judgement, which Christ laments, as that which hung over *Jerusalem*, was Gods pouring out on her a *spirit of slumber*, and delivering her up to judicial *oececation* and *obduration*, or hardnes of heart.

So

So Rom. 11. 8. *God hath given them the spirit of slumber.* And this indeed was the curse of Curses; the Plague of Plagues; the Hel of Hels; which contains in it al manner of spiritual jugements; as being left to the plague of their own hearts, 1 King. 8. 38. being given up to the enchantments of a bewitching world; having al commun mercies and providences cursed to them, Rom. 11. 9, 10. being delivered up to Satan, *the god of this world,* 2 Cor. 4. 6. &c. But of these in their proper place.

CHAP. VII.

The eminent Qualities, and Efficaces of Christs sacred Tears.

HAVING finisht the *Object*, or *Mater* of *He wept* Christs Lamentation, comprised in that notion [*over it,*] We now procede to the *Act* [*Wept.*] Wherein we find two considerables, (1.) The *Qualitie.* (2.) The *Efficaces* of Christs *Tears* over *Jerusalem.*

Señ. 1. As for the *Qualities* of these *Tears*, 1. The they are very *Rare* and *Admirable*, clothed with many eminences, which render them infinitely more excellent than al other tears. For (1) they are *Divine tears*: dropt from the *Heart* and eyes of him, who was as truly *Divine*, God, as man. And oh! What an admirable, yea infinite *Perfection* doth this give to these *Tears*,

Tears, that they flow from the *Divinitie*? What! doth the Son of God, who is eternally blessed, in the beatific *Vision* and *Fruition* of his own *Glorie*, drop tears; and that over an ingrateful, contumacious, rebellious *Citie*? Oh! Who could ever have imagined, that this could be, had we not *ocular* and *evident* demonstration thereof? Surely these Tears must be no vulgar, common tears, which have so much of the *Divinitie* in them. Oh! What precious tears were these, that dropt from God-man? What sweet and delicious wine were these tears to the Angels that attended on Christ?

2. Rational.

(2.) These tears of the Son of God were *ponderous*, *weightie*, or *rational* Tears: they were not, as ours usually are, *foolish*, *irrational* tears; but very *judicious*, and well-grounded. O! What infinite *Reasons*, what rational motives had Christ to induce him to weep over *Jerusalem*? How oft do our tears flow from false imaginations, or some *feebleness* of Nature, without any grounded reasons? But was it thus with Christ? Had he not *masse*, ponderous Inducements, to induce him unto this *sacred passion*? Were not *Jerusalem's* sins, and approaching Ruines, forcible and binding reasons of our Lords weeping over her?

3. Spontaneous and free.

(3.) These Tears of Christ were most *spontaneous*, or voluntary and free; not *forced*, and strained, as ours frequently are. Oh! how naturally did this *holy water* flow from that sacred fountain, Christ's eyes? What bleedings

bleedings of heart, what inward compassions were the main spring of this sacred passion, vented by his eyes? Christs tears had a divine Fountain in the heart, by which they were fed and maintained: they were as the sweat of an anguished, troubled spirit; as the blood of an heart lively struck with the sense of *Jerusalem* coming miserie.

(4.) Hence also these Tears of Christ were most *Sincere* and *Cordial*. The best of our Tears, have too deep a tincture of *Hypocrisie*: *Naturalists* say, that there is no pure element of water, to be found in this lower Region: This is most certain as to our tears; there are none so pure but they have some *concretion*, or commixture of Sin and Hypocrisie. But 'twas not so with Christs tears: every tear that dropt from him was as pure as *Crytal*: There was not the least tincture of guile, or hypocrisie in his tears: Every tear was a lively glasse and image of his heart: There was an exact conformitie between the *passion* of his eye, and *compassion* of his soul.

(5.) Again, these Tears of Christ were *Spiritual* and *Regular*; not *Carnal*, or *exorbitant*. We seldome weep, but there is much of *carnalitie*, and *exorbitance* in our tears; either in regard of the *Motives*, *Mater*, or *Manner* of their emanation. But oh! how spiritual as to their *Motives*; how regular as to their *Mater*; and how ordinate and harmonious as to their *Manner* were al Christs tears? Alas! how impossible is it that there should be any irre-

gular or inordinate passion in Christ, who was a *masse* of pure Grace? Our blessed Lord was not a mere *Patient*, but a wise judicious *Agent* in al his passions: Hence that which is expressed by a *Passive* Verb, John 12.27. *τὸ ἀπαυ-
ταί, my soul is troubled*, is expressed by an *A-
ctive*, John 11.33. *καὶ ἐταράξαυτο ἑαυτὸν, and he
troubled himself*; which clearly shews that
Christs troubled affections were governed, and
influenced by his judgement; every tear that
dropt from him was perfumed with Grace: his
eyes were as a fountain of *Rose-water*; every
drop gave forth a sweet smel of Heaven.

6. Gene-
rous.

(6.) Christs tears were *generous* and *noble*:
he seemed to forget and disregard himself,
whiles he minded and regarded *Jerusalem*. His
own crucifixion was very near, yet he seems
to overlook that, and mournes chiefly for *Je-
rusalem's* Ruines. Alas! how *selfish*, *private*,
and *narrow* are our tears, for the most part?
We oft weep for the evils we *suffer*: but oh!
how rarely do we weep for the evils we com-
mit; or, for those which the Church suffers?
The evils that touch us *afflict* us; but how
little are we afflicted with the evils that touch
the honor of Christ, or his concernes? But
was it thus with our great Lord? Whence
sprang his tears? was it from the *prevision* of
his own sufferings? Or, was it not rather
from the intuition of *Jerusalem's* sins and suf-
ferings? *Jerusalem*, is at this very time, plotting
the death of her tender-hearted Savior: But
lo! what affectionate tears doth he shed over
Jeru-

Jerusalem's apprehended Destruction? Oh! what generous and noble tears are these? how much self-denial is here?

(7.) These tears of Christ were also meek, and humble. Our tears, if they have any thing of a noble and generous tincture in them, then usually they are proud and obstinate: but these tears of our blessed Lord were not lesse meek and humble, than great and generous; and oh! how rare is such a conjunction among men? Some Heroic and generous Romans, have dropt some tears over their vanquisht enemies: but how much pride, how much triumph, have they discovered therein? But it was not thus with *Jerusalem's* King: his tears flowed from an humble, contrite, meek, and broken spirit: They were the tears of the Lamb of God. No proud murmurs; no swollen pettish humors; no revengeful thoughts were mingled with these his sanctified tears; as usually there are with ours.

7- Meek
and hum-
ble.

(8.) These tears of Christ were Amorous, and Pathetic. What a great Pathos and emotion of Affection lay wrapt up in Christs tears, is evident by his broken and imperfect language, v. 42. Saying, if thou hadst known, even thou, at least in this thy day! &c. How broken and imperfect is his language? his heart was so full of Affection, as that he wanted words to give vent thereto: He drops now and then a word, and now and then a tear: yea, his tears swallowed up and drowned his words; which argues a mightie pathos and ebullition of Affection. Those who were

8. Amo-
rous and
Pathetic

present at *Lazarus's* grave, and saw our blessed Lord to water his grave with tears, conclude, *John 11. 36. Behold, how he loved him!* And may not we in like manner, from Christs tears over *Jerusalem*, crie out also, *Behold, how he loved it?* *Julius Caesar* beholding the head of *Pompey* his slain enemy, could not but drop some tears over it; which was an argument, not only of a generous heroic spirit, but also of some affection towards *Pompey*. But oh! what *tenderesses* of love, what warme bowels of affection lye wrapt up in the tears of our gracious Lord, over impenitent and ingrateful *Jerusalem*? Doth it not argue an high degree of love in those tears of our Lord, that, forgetting all the past injuries done unto him, and all the future cruelties he was to suffer from this rebellious Citie, he could notwithstanding weep over her coming miseries? So amorous and pathetic were these tears.

9. Dolorous and Sympathetic.

(9.) These tears of our affectionate Lord were also *Dolorous* and *Sympathetic*: there was not only Love, but also *Grief*, *Sympathie*, and *Compassion* in these tears. This adds a further excellence to Christs Lamentation: For grief and sympathie with others in their afflictions, is an *afflictive passion*; and therefore rarely exerted in any eminent degree, but among intimate *Confidants* and *Friends*; who are knit together by such an intimate, essential bond of *Amitie*, as that they can espouse each others *its*, as their own. *Sympathie* argues an high degree of *Amitie*: And oh! What *Sympathie*, *Commiseration*, and *Compassion* do Christs tears argue?

argue? Are they not as the blood of a wounded heart, to use Cyprian's phrase? Doth not the Romans sword, which ere long was to be sheathed in Jerusalem's bowels, pierce thorow the very heart of her Messias? How is his Spirit wounded by the sword of Divine wrath, that hung over Jerusalem? Al tears are the Legats, or Ambassadors of Grief; but none argue more grief, than such as are dropt over our nearest Relates, in deepest miserie. And O! what passionate grief and sympathie was there in Christs tears, over bleeding Jerusalem? Thus Theophylact on this Text: (o) *He wept over the Citie as a man-lover — He therefore discovered by his weeping bowels of pitie.* What a sacred prodigious passion is here? Oh! how warme and bleeding with compassions are these sacred bowels, which embrace a Citie so impenitent, so ingrateful, so full of bloody and mischievous contrivements against so gracious a Savior? Joseph, when his bowels waxed warme, could not choose but break forth into a passion of tears, in the presence of his brethren, who had been so injurious to him: But O! Joseph's compassions were infinitely short of these in our Lord, towards ungrateful Jerusalem. Its reported of Scipio Africanus, that when he beheld Carthage mount up in flames, he could not but weep: which argued some commiseration in this noble Heroic Spirit, who was an enemy. But, alas! what is this to those unparalleled compassions, which flowed forth from the heart of Christ, together with his tears over Jerusalem?

ο Κλαίει ἐπὶ
τῇ πόλει
ὡς φίλαν
θρονον
δείκνυσιν ἐν
ταῖς σπλαγ-
χναῖς τῷ ἰλι-
κι δια τῷ
κλαυθμῷ.
Theophyl.

10. Seasonable.

(10.) Another Qualitie appendent to Christs tears regards their *season*, which was a day of public Rejoycing: This sad Lamentation of Christ, was in a day, wherein they made solemne Acclamations of joy, and sung *Hosanna's* unto him. This argues the weight of Christs tears: Surely there must needs be some weighty reason and cause of these tears, which were so plentifully poured out, by our Lord, in a day of such solemne Triumph. Ay, but our Lord did, by the eye of his *omniscient Divinitie*, discern a world of *Hypocrisie*, *Unbelief*, *Ingratitude*, and *Treacherie* in their hearts: He foresaw that some of these very men, who now sang *Hosanna's* to him, as their crowned *Messias*, would, within few days, crie out, at least in heart and consent, *Crucifie, crucifie him*. He had a clear prevision of al Jerusalems *Treasures*, and bloudie designs against his *Regal Person*, *Crown*, and *Dignitie*, with al the sad effects hereof; and this sad prospect drew tears from him in this day of solemne Joy.

11. Public.

(11.) Lastly, These tears of Christ were *public*, in the view of al standers-by; which gives some accent to them. Had he wept in a corner, where no eye could have seen it, surely it had been very much, for a person of his Qualitie and Dignitie: But oh! to shed tears in such a public manner, what burning Affections; what a *fermentation* of boiling Compassions; what sympathetic Tenderesses doth this argue to be in the heart of our Lord? Thus much for the eminent Qualities of Christs Tears.

2. We come now to the *Efficacies* and *Influences* of these sacred precious tears; which also admit several *Regards*. (1.) These Divine tears of Christ were very *Ominous*, and *Prognostic*: they did foretel dreadful *Accidents*, and prodigious Disasters, which would befall *Jerusalem*. These tears proceeded not from a sick brain, or phantastic Imagination of *Chimeric*, or impossible dangers; No, they were *prophetic* tears, issuing from a judicious eye, which had an *hypostatic* union with the omniscient Divinitie.

The efficacy of these tears which were;
1. Ominous and prophetic.

(2.) Hence also they were *Instructive Tears*: every tear dropt a lesson; yea, preached a Sermon to impenitent, unbelieving *Jerusalem*. Oh! what sacred *Instructions*, what sage *Documents*, what *deliberate Counsels*, what seasonable *Admonitions*, what *useful Cautions*, did every tear carrie in its bowels? How happy might *Jerusalem* have been, had she but understood, and entertained the wholesome Doctrines, which these tears preached to her? Did not every Tear instruct her, what a tender-hearted Savior she had to deal with? How unwilling he was to reject her? How glad he would be, to receive her into the bosome of his Grace? What a bloody sin unbelief was? &c.

2. Instructive.

(3.) These Divine Tears were not only *Instructive*, but also *exhortative*. They carried in them *efficacious* and binding Arguments, to persuade impenitent *Jerusalem*, to mind, and embrace *the things that did belong unto her peace*. What more efficacious to prevail on an obstinate wife, than the tears of her affectionate husband?

3. Exhortative.

husband? What more powerful *charme* may there be, to win the obedience of a rebellious child, than the tears of affectionate parents? Can there be a more forcible motive to gain the consent of a sick patient, than his Physicians tears? What will move the hearts of desperate Rebels, to returne to their liege Lord, if his tears will not, do it? And, Lo! here the King of kings, by his pathetic tears, *exhorts, persuades, and invites* his obstinate spouse, his rebellious children, his sick patients, and his rebellious subjects to returne unto him, and embrace the things that belong unto their peace. So Ezech. 18. 23. *Have I any pleasure at all that the wicked should die, saith the Lord God?* &c. More particularly, these tears of Christ exhort, and invite *Jerusalem* to *Repentance*: Christ weeps for her sins, that so she might thereby be induced to weep for her own sins. Doth it not argue an heart desperately hard, when Christs tears will not dissolve or soften it? Drops of rain wil in time make a rock hollow: Oh then! how obdurate is the heart of *Jerusalem*, when the efficacious tears of the Son of God wil not move, or work upon it, to consider the things that belong unto her peace?

4. Threat-
ning.

(4.) These Tears of Christ were also *comminatorie*, or threatening: every tear speaks a curse, and direful threat to the impenitent Jews. As patience, so tears rejected, or abused, become furious. Those are the most dreadful curses, which procede from the Mouth of Blessednes it self. If Christs affectionate tears prevail

prevail not on sinners to come unto him, and partake of his blessings; they then fall down in shours of Divine threats and curses. And oh! what an astonishing curse is this, to be cursed by the Mediators mouth, which is the fountain of al Blessednes? O! what a deplorable case is *Jerusalem* in, when every Tear of her gracious Lord drops a threat, and curse on her? How has *Jerusalem* for more than 1600 years layn under this curse here dropt, and mingled with our Lords tears?

(5.) These sanctified tears of Christ were also *Intercessorie*: As they threatned curses on the reprobate Jews; so in like manner did they *intercede* for mercie on the elect Jews in *Jerusalem*. Christs tears, as wel as his *bloud* and *prayers*, were a part of his Intercession: they had an *articulate* language and voice, which God the Father wel-understood. And look as Christs *intercessory* prayer for his Church, *Job. 17*, includes also a curse on their enemies; so also these his tears, albeit they threaten curses to those who persevere in their impenitence; yet they intercede for mercie on the elect seed.

5. Inter-
cessorie.

(6.) These Tears of Christ were very *influential* and *fructuous*. Every tear dropt Grace into the hearts of Christs penitent believing Disciples. Christs tears, as they were a Deluge of curses on the impenitent Jews; so also were they a floud of mercies towards his elect seed. Without dout, those Christs Disciples, who saw him shed these tears, were not a little moved, and influenced thereby. Christs tears

6. Influ-
ential.

tears were a soverain means to *mollifie* and soften their rockie, stonie hearts: How could they refrain to mourn, when they see their Lord weep over *Jerusalem*? What grief and shame might they wel have for their own sins, when they behold their great Lord, thus to weep over *Jerusalem's* sins? How much ought these *Sympathetic* tears of their Lord move them, to *sympathise* also with *Jerusalem* in her miseries?

7. Exemplary.

(7.) Lastly, these sacred tears of our blessed Lord were also *exemplary*. Without al peradventure, our blessed Lord intended these his public tears, not only as a Demonstration of his *affectionate regard* towards sinners, but also as a great *exemplar*, or patterne for his *Saints*. Christ, the *natural* Son of God, hereby gave al the *adopted* sons of God, a fit patterne for their tears. Christ wept for *Jerusalem's* sins, thereby to give us a patterne of mourning for sin, both in our selves and others: Christ seems to forget his own sufferings, whiles he laments the sufferings of *Jerusalem*, now contriving his death: Oh! what an admirable *exemplar* is here for *Saints* to bleed over the sufferings of others, yea of enemies more than their own? But how far Christs tears ought to be imitated by us, we intend to shew in the Application.

CHAP. VIII.

The Motives, that induced Christ to weep over Jerusalem, from his Relations to her.

HAVING dispatcht the Object and Act of Christs Lamentation, we now passe on to our third Question, *What it was that moved Christ to weep over Jerusalem?* As for the Motives which refer to the object, they have been sufficiently explicated, in what precedes, Chap. 4, 5, 6. I shal now only mention such as lie wrapt up in the Subject, Christ; and his Relation to Jerusalem.

Relations, as we al find by experience, car-
rie in them the most moving Considerations:
Nothing so efficacious to draw forth commi-
seration and pitie, towards an object in mi-
serie, as our Relation natural or spiritual to it.
The strongest Motives to compassion spring
from Relations. Now our blessed Lord stood
in many near relations unto Jerusalem; which
greatly moved him to commiserate her *sinful,*
and *ruinous* state.

*The Mo-
tives
which in-
duced
Christ
to weep over
Jerusalem
from his
Relations
to her.*

(1.) Christ bore the Relation of a Father to
Jerusalem: Israel was his *first-borne Church*:
as Luke 15. 25. where the Jewish Church is
wrapt up in the Parable of an elder son. Now
its wel-known what binding motives to pitie
lie wrapt up in the bowels of a Father. Was

*1. As a
Father.*

it

it ever known, that a Father saw his Child burning in the fire, and yet wanted bowels of pitie for him? Can we imagine, that the heart of our tender Lord, which was made up of such tendernesses, could forbear to bleed over dying *Jerusalem*? We find this lively exemplified, in the movings of Christ affectionate

Jer. 31. 20. Bowels towards *Ephraim*, Jer. 31. 20. *Is Ephraim my dear son? is he a pleasant child? For since I spake against him, I do earnestly remember him stil: therefore my bowels are troubled for him.* The bowels are said to be the seat of the most tender Affections: and it is certain, that in great acts of commiseration the Bowels are most deeply affected. Though this be spoken of Christs compassions towards penitent *Ephraim*, yet in some proportion it holds good, in respect of back-sliding *Jerusalem*: For a prodigal rebellious son is a son, and therefore the object of commiseration, as it appears in the storie of the prodigal, Luk. 15. 20. Though *Jerusalem* was now turned prodigal, yet Christs bowels could not but melt towards it, with tender commiseration.

2. As an Husband.

2. Christs relation to *Jerusalem* as an Husband, is yet a deeper motive to stir up his bowels of pitie towards her. *Jerusalem* was Christs first-Bride: she got his first virgin-love: she first subscribed with her hand to the conjugal contract; and thence became Holiness to the Lord. Jer. 2. 2, 3. *Go and crie in the ears of Jerusalem, saying, thus saith the Lord, I remember thee, the kindnes of thy youth, the love of thine espousals, &c. So v. 5. What iniqui-*

iniquitie have your fathers found in me, that they are gone far from me? Ah! this breaks Christs heart, that Jerusalem, who had, by a solemn marriage bond, joined herself to him, should now turne her back on him, as a common Harlot, and lie in commun for every Idol-lust. How could this tender-hearted Savior, chchose but weep over Jerusalem, his Apostate-Spouse, who never found iniquitie in him, or any just cause for such a grand Apostasie? Would it not break the heart of a tenderhearted husband to see his wife bid defiance to him, and lie in commun for every base miscreant? This Christ sadly laments, Jer. 31. 32. Which my Jer. 31. 32. *covenant they brake, although I was an husband to them, saith the Lord. As if he had said: O! this breaketh mine heart, I cannot bear it, that Israel should break with me, who have been so kind, so affectionate, so indulgent an husband to her: who could ever have imagined that Israel, would have dealt so unkindly with me, who have been so kind to her? What prodigious disloyaltie is this, that Jerusalem should prove so false to me, who have been so faithful an husband to her? Yea, what monstrous folie is this, that Jerusalem should be so cruel, so bloudie-minded, so much an enemy to her self, as to reject me, her best friend and husband?*

(3.) Christ was nearly allied to Jerusalem as her Lord and Sovereign, which gives him a further inducement to mourne and weep over her. This we find insisted on, John 1. 11. *He came unto his own, and his own received him not.* 3. As Lord, Joh. 1. 11.

not. His own *Jerusalem* was Christs own proper house; a *Palace*, which he had built, for his own regal Residence; a *Temple*, which he had erected and consecrated, for his own Divine worship: And was it not al the reason in the world, that Christ should be received as Lord into his own (p) *House* and *Temple*? (q) Is there any thing more naturally our own, than that which we give Being and existence unto? Was not *Jerusalem* then most properly, yea most naturally Christs own, in that he gave Being to her, both in her *Politick* and *Religious* capacitie, as a State and Church? And yet, Lo! it followes, and his own received him not, i. e. as Lord and King: Our blessed Lord comes and knockes at *Jerusalem's* Gates; but could not be admitted into his own house. Oh! how greatly doth this pierce and wound his heart? Who could ever have thought, that the Lord of Glorie should have been denied entrance into his own royal Palace? What stupendous Rebellion is this? Surely, wel might this draw tears from our Lord.

p Est autem et idem, tanquam in domum suam. Grot.
q Docent Jurisconsulti, id maxime naturaliter nostrum esse, quod nos ut existeret effecimus. Grot.

4. As Minister of the Covenant.

(4.) Christs *Federal Relation* to *Jerusalem*, as *Minister of the Covenant* brought him under an essential, and deep obligation to lament over her sinful, and ruinous state. Christ was invested with an *Aptitude* and *Facultie* to preach glad tidings of Salvation unto *Jerusalem*: Yea, the Jews, just before this Lamentation, *Luke* 19. 38. recognise him as *Mediator*, and supreme Minister of the Covenant: This toucheth him to the quick, to consider that he, who was their alone *Mediator*,

tor, and had, with so much *Fidelitie* and *Affection*, preached the everlasting Gospel to *Jerusalem*; yea was, by some of them, solemnly avouched to be their *Crowned King*, should yet be rejected by them, together with al the great things that did belong to their peace. Christ tels us, that it was his *meat and drink* to performe his office as Mediator, namely to gather in the lost sheep of Israel: Therefore when he considers their contumacious obstinacie and rejection of him, Oh! how doth this wound his heart? What a doleful contemplation was this unto him? (r) Thus *Quatenus ergo huic populo minister in salutem,* as he was *Jerusalems* supreme *Minister*, he doth, by virtue of his office, deplore its wilful impenitence, and approaching Ruine.

Alas! what an heart-bleeding consideration is it, to a faithful *Gospel-Minister*, after al his indefatigable and unwearied labors with his flock, to see them persist in open *defiance* against God, to the ruine of their souls? And may we imagine, that our tender-hearted Lord, who was *Jerusalem's* chief *Bishop*, or *Minister*, and had preached so long, with so much affection to her, should not be deeply afflicted, at the consideration of her wilful unbelief, and ensuing miserie? Surely the consideration of this his Office and Relation added much weight to his Lamentation. Would it not grieve a tender-hearted *Physician*, to see his Patient to spil his *Physic*, which alone can cure him, and so run into desperate courses, which wil unavoidably bring death to him? Just so it was here, Christ was the good *Samaritan*,
pro officii sui ratione illius exitum deplorat. Calv.

ritan, *Jerusalem's* most affectionate Physician, and therefore it could not but prick him to the heart, to see her wilfully rejecting al the good things that belonged to her peace and health; to run her self into inevitable ruine.

5. Christs
natural re-
lation to
Jerusalem.

(5.) Christs natural Relation to *Jerusalem*, as he was a *borne Jew*, and so her elder brother, added many ingredients to this his sad Lamentation. Our blessed Lord was borne of a Judaic Mother; he had a Judaic heart lodged within him; Judaic bloud running in his veins, Judaic bowels and compassions; and therefore no wonder that he weeps over his impenitent brethren, who were on the brink of ruine. But so much may suffice for the Motives which induced our Lord, thus to weep over *Jerusalem*.

CHAP. IX.

Doctrinal Corollaries, and practic uses, drawn from this Christ's Lamentation over Jerusalem.

Doctrinal
Inferences.

HAVING gone thorow the explication of the Proposition, we come now to the Improvement thereof; and that first by *Doctrinal Inferences*.

Christs
Affections
Relative.

(1.) Doth Christ weep over the Sins and Ruines of impenitent *Jerusalem*? Hence then Infer,, *That Christs Affections are Relative*; his sorrow

sorrow stands in relation to the sinners miserie; as also his joy to the sinners good. Al Christs Affections, whiles on earth, were very generous and public: he discovered little or nothing of private Interest and Passion: Al his Affections, Actions, and Passions were relative. Yea, the whole of Christ as Mediator, is Relative: He espoused human Nature not for himself, but for sinners: He lived not for himself, but for his people: He died not for himself, but for sinners: Thus here he wept not for himself, but for *Jerusalem*.

(2.) This also discovers to us, *The Heroic, and pure strain, or temperament of Christs Affections.* Doth he, indeed, shed tears over *Jerusalem*, who is now meditating, how she may shed his blood: Has he so much pitie and bleeding compassion for her, who hath so little pitie and compassion for herselfe? Oh! what incomparable generous Affections are here? What an unparalled *sweet humor* is there lodged in the heart of this great *Emmanuel*? Who could ever have imagined that human Nature had been capable of such pure, and disinterested Affections, had we not so real an experiment thereof in this Soverain *Messias*?

Christs
Affections
most pure

(3.) Hence likewise we may collect, *How really and chearfully willing Christ is to save sinners.* Certainly, he that makes such bitter Lamentation over the foreseen Ruines of *Jerusalem*, must needs have a very cordial, and unfeigned wil and desire of her salvation. This we find expressed to the life, Mat. 23. 37. O *Jerusalem, Jerusalem—How oft would I have*

Christs
wil to save
sinners.

Mat. 23. 37

gathered thy children together, even as an hen
gathereth her chickens under her wings, and ye
would not? What a pathetic expostulation is
here, which carries in it notices of vehement
Affections? Oh! how willing is Christ to
give unto sinners the things that belong unto
their peace? Yea, is he not more willing to
bestow great things than smal? Doth not
his willingness to give, infinitely exceede the
sinners willingness to receive? Is not Christ
more glad to receive poor and weary souls,
than they are to come unto him? May sinners
come too soon to Christ, or before they are
welcome? Has Christ set any bars or rails a-
bout his Throne of Grace? May not who-
ever wil, come and drink freely, and deeply of
this living fountain? Is not everything about
Christ mighty drawing, alluring, and invi-
ting? How drawing and encouraging is his
Gospel? What alluring and inviting Argu-
ments are there in his blood and passion? Has
not Christ removed al groundlesse cavils and
objections, which foolish sinners are apt to
make against coming to him for life? Doth
not *Jerusalem* first break with him, before he
breaks with her? And when that unhappy
breach is made, doth not his weeping over her
sufficiently argue, how faine he would be re-
conciled to her? how much 'twould please
him to see her but cast half an eye towards
him? how much his heart would leap within
him, to behold her, in the *Prodigals* posture,
returning towards him? Did Christ ever
cease to make tenders of Grace to her, 'til she
c eased

ceased to accept or desire the tenders of his Grace? Yea, is not Christs forwardnesse to give, beyond the Sinners forwardnesse to receive? Did Christ ever refuse to give, til sinners refused to aske what they wanted? Oh! how oft doth Christs *kindnesse* overcome the Sinners *unkindnesse*? Did he not frequently expresse great love and pitie, when he had the greatest cause to expresse severe wrath? Oh! what infinite pleasure and satisfaction doth Christ take, in his gracious effusions and communications to sinners? Doth he not thinke himself sufficiently paid for what Grace he hath given forth, if he may but obtain the souls desires after more? How industrious is he in seeking sinners, when they have lost themselves? Oh! what a sad consideration is it, that Christ should be so boundlesse and large in his offers, and we so narrow in our receivings?

(4.) Christs weeping over *Jerusalem* instructs us further, *What a dreadful sin it is to reject Christ, and al other concernes of our peace.* Christs gracious invitations unto, long waitings for, and at last tears over *Jerusalem*, do greatly aggravate her impenitence, and unbelief towards him. For the lower Christ condescends to sinners, the nearer he comes to them, and the more importunate he is in the offers of his Grace; the greater is their sin in rejecting such gracious and sweet offers. What? doth Christ come unto his *own*; his own children, spouse, subjects, brethren, and friends? and will not his own receive him? Doth he

The Aggravations of such as refuse Christ.

so freely open his gracious heart to sinners, and wil they shut their hearts against him? Is he so forward to give, and shal we be so backward to receive? Doth Christ offer such great things to sinners, and shal they prefer such poor toys before them? Yea, is Christ in himself so incomparably excellent, and wil sinners yet so much disdain him, and so proudly shift themselves of him? Can there be a more hainous sin than this, to meet Christs bowels and pitie with kicks, and content? Oh! studie the weight of this sin.

Mans ru-
ine from
himself.

(5.) This Lamentation of Christ over impenitent *Jerusalem* teacheth us also, *That mans Ruine is from himself?* If after al Christs gracious Invitations; al his unwearied forbearances; al his bitter and salt tears, *Jerusalem* wil stil persist in her rebellious content of his gracious offers, how inexcusable is her sin, and inevitable her ruine? What wil prevail upon her, if Christs Tears, and Intreaties wil not prevail? What can save her, if her Redemers Grace and Mercie save her not? What is it that keeps Evangelic sinners from being saved? is it any defect in the Object, or its Revelation? is it mere simple Ignorance, or Impotence in the subject? No; but it is wilful blindness and impotence: they shut their eyes and wil not see; they bolt their hearts, and wil not open to Christ, who knocks at the dore of the soul, by many gracious Invitations of his Gospel and Spirit. And do not such deservedly perish, who electively embrace their own ruine, and wilfully reject the things that be-
long

long to their peace, *Mat. 23. 37*? Surely this wilful Impotence, or rather impotent wilfulness evidently demonstrates, That impenitent sinners frame their own Hel.

(6.) Hence also infer, *That the greater privileges, and marques of favor Christ doth confer on any People or Church, the more sorely doth he resent any unkindnesse from such.* The resentment of a sinall unkindnesse, from such as have been obliged by special favors, is more afflictive, than greater unkindnesses from others. For *Jerusalem*, who lay under so many, and essential obligations, to reject Christ, and all his gracious tenders of mercie, Oh! how much doth this break his heart? What swords and spears to pierce thorow his soul is this? For *Jesurun*, when she is made fat with Divine mercies, to kick against those bowels, whence her mercies flowed, how much doth this wound and grieve the heart of Christ?

Grand unkindnes.

(7.) Lasty, Hence also we may collect, *That Christ's tears are the best Exemplar, or Patterne of ours.* He that wil mourne in a Christian manner, needs no better *Idea*, or exemple than this Christs Lamentation. Al Christs *Affections, Actions, and Passions*, so far as they are imitable by us, deserve a great *Remarque*: But nothing calls for a more exact imitation from us, than this Christs Lamentation: Every branch thereof deserves great *Consideration, Admiration, and Imitation.*

Christs tears the exemplar of ours.

1. We procede now to some more practick Application of our Proposition; and that first by way of *Admonition, and Advice, That we*

U^c 1.³
Advice to studie *Englands* sins, &c.

al studie wel, and consider deeply *Jerusalems* Church-wasting sins, how far they may be found amongst us. Was *Jerusalem* guiltie of rejecting Christ, and the things that did belong unto her peace? And have not we been, in an high measure, guiltie of the same? Doth not this sin lie involved in *Londons Ashes* and *Ruines*, as wel as in *Jerusalems*? Did *Jerusalem* fondly flatter herself, and ungroundedly presume of peace, when Christ threatned nothing but Wars and Desolations? And has not this also been *Englands* Sin? Do not men crie *Peace, Peace*, when God speaks nothing but *Wrath*? Was *Jerusalem* puffed up with *Spiritual pride*, and *Carnal confidence* in her Church-privileges, and the tokens of Gods presence? And have not *English* Professors been notoriously guiltie of the same sins? Did *Jerusalem* sleep securely under al Christs Divine *Comminations*, *Menaces*, or *Threats* of approaching Judgements? And has not *England* also slept securely under al Divine premonitions of coming judgements? Had earthly-mindednesse a great place in *Jerusalems* black Catalogue of Church-desolating sins? And have not *English* Professors been dreadfully guiltie of this sin also? Have not *Back and Belly*, *Trade*, *Pompe*, and *Pleasures*, been the great *Diana's*, which have captivated the hearts of too many Professors? Was *Jerusalem* *infructuous* and barren under al gracious Appointments, Vouchsafements, and Influences? And has not this also been *Englands* great sin? Did *Jerusalem* persecute Gods Prophets and Apostles? And may we exempt

exemt *England* from the guilt of this sin? Was the want of *Reformation* *Jerusalem's* Church-depopulating Sin? And is *England* free from this Sin? Lastly, was *Jerusalem* guiltie of Impenitence, want of Humiliation, and open Apostasie? And let al judge, whether *England* has not been fouly guilty of the same sins. O that *English* Professors would spend some time, studie, and pains, in completing this parallel between *Jerusalem* and *England*, in point of Church-wasting sins, thereby to break their hearts, and make them bleed forth bitter Lamentations over *Englands* sins, and approaching miseries, if she repent not.

Hence also we are furnisht with mater of *Use 2.*
Exhortation to English Professors, That they *Exhorta-*
would, by al means possible, endeavor, both in *tion to*
themselves and others, an exact imitation of this *mourne o-*
our Lords Lamentation over Jerusalem? *ver En-*
Did *glands*
our gracious Lord, who was himself void of *sins, and*
the least spot, weep so bitterly over Jerusalem's *feared mi-*
sins? *series.*
 Oh then! how much should *We*, poor
sinful We, weep over *Englands* sin, where-
 unto we have contributed so great a share?
 Doth our blessed Lord, who was free from al
 sin, so much lament the sins of others, where-
 in he had no share? O! What an high degree
 of impenitence is it then for us, not to lament
 over our own sins, or National sins, wherein
 we have had our share? If we mourn not over
 National, or Church-sins, do we not hereby
 make our selves partakers in them; and so by
 consequence, in those jugements that follow?
 Oh! What a sad contemplation is it, to think

how many great Professors make themselves guilty of National, or other-mens sins, by not lamenting over them? How much *Blasphemie, Atheisme, Profanesse, Idolatrie, Sensualitie, Securitie, Contempt of the Gospel*, and other *National* sins, are by the Righteous God, charged on the account of many great, yea some good Professors, because they never mourned over these *National sins*? And may not these Professors expect to be involved in National judgments, who thus, by their defect of humiliation, involve themselves in National sins? Yea, may not the great want of Mourning, and Humiliation for other mens sins, give too many great Professors cause to suspect, that they never truly mourned, or were humbled for their own sins? For he that mournes for his own sins as he ought, mourns chiefly for the dishonor that comes to God thereby: Now if this be the *principal Motive* of our mourning for sin, then we shal mourn for the dishonor that comes to God by other mens sins, as wel as by our own. But the *bottom-reason* why some Professors mourne for their own sins, and not for other mens sins, is *self-love*: they think their own sins wil draw judgments on themselves, and therefore they mourne for them, thereby to avert Gods wrath from themselves: Whereas true godly sorrow is chiefly afflicted for the offence given to God: It is grieved, not so much because self, as because Christ is grieved. Certainly a soul truly humbled for his own sins, wil also be humbled for, and mourn over National sins
and

and jugements. How much then are we concerned to imitate our great Lord in this his Lamentation? Do not his tears accuse, and condemne our impenitent, secure, and hard hearts? He weeps for other mens sins; but alas! how little do we weep for our own? May not Christs tears fill us with soul-confusion and shame, to consider, how much we are strangers to such Christian Lamentations, over sinful and ruinous *England*? Has not this been the practice of Saints in all ages, to lament over the *Sins*, and *Ruines* of their Church or State? Was not this the temper of *Lots* spirit? Is it not said, *He was vexed with the filthy conversation of the wicked*, 2 Pet. 2. 7. *καταπονέμενον*, oppressed as with a burden, or dispirited and weakned, as with a tedious sickness, as the word imports; so v. 8. *Vexed his righteous soul*, ἐβασταίνεν, he cruciated, or tormented his soul as upon a rack: such was his grief and anguish for their sins. And was not this likewise the gracious posture of *Dauids* spirit, *Psal.* 119. 53, 136, 158? Oh! what Lamentations did the good Prophets of old make over *Jerusalems* first captivitie, and her sin, which was the cause thereof? Again, has not God made many gracious promises to such, as mourne over the sins of the places they live in, as *Ezech.* 9. 4? Its true, peradventure they may not be exempted from common calamities; ay, but doth not God sanctifie, and sweeten all unto them?

But to speak a little of the Qualification of our Lamentation: We are to imitate, as much

as

as may be, the Qualities, or manner of Christs weeping. Were Christs tears *Rational*, *Spiritual*, and voluntarie? Such should ours also be. Was Christs Lamentation generous and public? did he seem to forget his own private sufferings, whiles he bewailed *Jerusalem's*? Oh! how ambitious should we be of the like pure sorrow? Were his tears *Pathetic*, and *Sympathetic*? Did every tear flow from a broken bleeding heart? How much then should we affect such Tears? Again, were his tears so *efficacious*, so *influential*? What a shame is it then for us, that our Lamentations are so barren and fruitlesse? Alas! how far short do our Lamentations come of Christs? Do not we grieve more for the evils we our selves suffer, than for the sin, we or others commit? Sense of pain, or losse afflicts us: but how little are we afflicted with the sense of guilt and sin? We mourn over the Ruines of a *burnt Citie*, or *impoverished Nation*: but how little do we mourn over our sin, and the wrath of a sin-revenging God, which were the causes of those Ruines?

Use 3.
Caution
against
Church-
sins.

Lastly, Christs Lamentation, doth administer to us a serious Caution against all those sins, which may draw down judgements on a Citie, State, or Church. Is not this the great end and designe of all *Divine Lamentations*, to obviate and prevent the like Sins and Ruines? Was not this one main end, why Christ here breaks forth into so sad a passion of weeping over *Jerusalem*, thereby to lay in a *Caveat* for us, that we run not into the like Sins and Ruines?

ines? O then let us keep our *spirits*, and *lives*, at the greatest distance that may be, from these or suchlike *Church-sins*, which bring with them such stupendous, inevitable *Church-ruines*. *Reformation* is the supreme end of all sacred *Lamentation*: and albeit National judgments may surprise us, as well as others, yet if we can keep our selves from National, and Church sins, which are the causes of such judgments, they wil in the issue prove no judgments, but perfumed mercies to us. What ever burdens lie on our backs, if sin lie not on our spirits, they wil be very tolerable, easy burdens to us.

BOOK.



BOOK II.

A General Consideration of the Text,
Luke 19. 42. With a particular Resolution of that first Question,
What it is not to know the things that belong unto our peace? Or, Wherein the Nature of Unbelief consists?

CHAP. I.

The Explication of Luke 19. 42.

HAVING given some general account of Christs *Lamentation*, both as to its *Mater* and *Forme*, we now proceed to a more exact consideration of the *chief particulars* thereof contained in *v. 42.* Saying, *if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.* These words carrie in them an extreme *Pathos*, or moving Affection: every word is *Pathetic*, and *Emphatic*: Christs heart seems so full of bleeding pitie, as if he wanted words to give it vent: every expression is so broken, as though his heart were quite

quite broken to pieces: Yea, doth he not seem to drop a tear between every word? to speak, and weep; to drop a word, and then a tear? So full of Affection and Commiseration is every expression, as it will appear by each particular.

Saying,] Christ doth not only weep; but *Saying,* speaks, he mingles words very emphatic with tears; which addes much *efficace*, and weight to his Lamentation. *If,*] ὅτι εἰ:

(*f*) Some understand the the first Particle, ὅτι, *f* Illud as *Aitiologic*, or *Causal*; and so they suppose it to discover to us the *cause* of Christs weeping. (*t*) But others, upon more grounded reasons, make the Particle ὅτι to be *redundant*, and *expletive*; according to the Greek *Idiom* and Luke's wonted *Pleonasm*, wherein it usually stands as a note of *Asseveration*, and so serves for a *Mimesis*. For they are wont to premit it before a sentence, which being spoken by some one, is recited; whence it is no more than an *Enarrative*, and *Expletive* Particle. Neither doth the *Syriac* version impede this construction: for *ἰ* there is not *Causal*, but a note of *Exclamation*.

As for that next Particle εἰ, rendred, *If*, it is variously explicated: (*u*) Some conceive there is no defect in this discourse of Christ, and thence they expound εἰ in an *Optative* sense, by *Utinam*, *Would to God thou hadst known*: So they make it to be the same with εἰδε.

u εἰ hic est
utinam.
Grot.

Because (1.) This is not improper, or unusual in the *Greek*. (2.) The *Syriac*, *ἰ* Illu,

is

is also *Optative*. (3.) In this sense *ei* is also used by the LXX. for *ἴ* *Jos. 7. 7. ei xoxuvel-vapav*, *would to God we had remained.*

iv. Si cog-
novisses tu.
Pathetica
Oratio,
ideoque ab-
rupta.
Calv.

z Budæus
prioribus
in Pandec-
tas Anno-
tationibus.

But I rather incline to the judgement of *Calvin*, *Beza*, and others, who make this Oration of Christ to be *Elliptic*, or *defective*; and so refer the Partible *ei*, *If*, to the Subjunctive Mood. (1.) Because the Partible *ei* is rarely, if ever, found used in the New-Testament, for *Utinam*, *would to God*. (2.) Because it is here premitted, as introductive to a pathetic exclamation, drawn from most intimate Bowels, and such a torrent of melted Affections, as seem to shut Christs mouth, and interrupt his words. (iv) And indeed experience testifieth, that such, in whose bowels are lodged burning vehement Affections, are not able to expresse their minds, but by abrupt and broken words. And that which confirms this reason, is, that we find here, in Christs expressions, two mixed affections; 1. A great measure of *commiseration* and pitie; as to *Jerusalem* approaching miserie. And 2. a great degree of *Indignation*, by reason of her prodigious Ingratitude, Contumacie, and Unbelief; which were the cause of al her miserie. Thus a learned (x) Author observes, *That this Oration of Christ is defective; as of one, who partly commiserates Jerusalems approaching Destruction; and partly upbraids her unheard-of perfidie, and contumacie.* Thus it seeme evident, that the Partible *ei*, *If*, here notes Christs speech to be very *defective*, *abrupt*, and *pathetic*. But yet there remains a difficultie, how this

this pathetic Interruption, or defect in Christs Oration, is to be filled up; concerning which we shal speak in the Explication of that clause, even thou.

Thou hadst known.

It follows, [*Thou hadst known,*] i. e. *Believed, embraced*: For it is a general rule among the Hebrews, *That words of sense implie Affection*. Faith is oft in Scripture expressed under the notion of *knowledge*; because *Assent* is the first essential Ingredient of faith; whence follows *Consent*: and albeit the former may sometimes be found without the later, as in *historic* faith; yet the later is never found without the former. There can be no *Consent*, without *Assent*, although there may be sometimes *Assent* without *Consent*, as in the Devils. Yea, may we not affirme (which we doubt not but to demonstrate in its place) that *al true, Divine, Spiritual, deep, prevalent, efficacious Assent*, to the things that belong unto our peace, is ever attended with a *sincere Consent* to the same? For, albeit *Divine saving Assent*, and *Consent*, may differ as to their *formal Acts*, and *Object*s; yet are they not the same, in regard of their effective *principles*, *ends*, and *effects*? Is not the *Wil* under the Tuition of the Understanding? Can it move regularly towards any object, without the conduct of the mind? Yea, have not the *Mind* and *Wil* mutual, *reciprocal Influences* each on other? And lastly, What if we should assert, that the *Mind*, which is the seat of *Assent*, and the *Wil*, wherein the consent of faith is seated, are not essentially different Faculties; but one

one and the same *soul*, receiving different Denominations, according to its different *Acts*, and *Objects*? This is no Novel opinion, neither do we want reason, or sacred Authoritie to confirme the same, as we may prove hereafter. This gives us the reason why our blessed Lord expresseth *Faith* by *Knowledge*, and *Jerusalem* unbelief, by *not knowing the things that belong unto her peace*. But we are also to remember, that it is not *simple Ignorance*, that *Jerusalem* is charged with; but a *perverse, stupid, voluntarie, affected Ignorance*; which is so far from excusing, as that it aggravates the sin of those who are guiltie of it.

Even thou. *Εὐὲν σὺ.* The *Vulgar Latin* and *Erasmus* render the Particle, *ἔν, Et, And*; supposing it to be *Copulative*; as if our blessed Lord should deplore and lament, that *Jerusalem* did not receive the Gospel, as other Cities had done. Thus some wil have the defect of this *Elliptic* discourse filled up by a tacite indication of some other persons, or Cities, who knew the things that did belong to their peace; whose exemple our blessed Lord would faine have *Jerusalem* to follow, in knowing the things that did belong to her peace. These persons, some wil have to be the common people, which immediately before make such solemn Acclamations of joy, and sung *Hosanna's* to Christ, v. 38. Others understand thereby other Cities of *Judea*, which had received the Gospel: Others understand it indefinitely, of al such Cities as had at any time repented, and turned to God. As if our Lord should

should have said, *Other Cities, as Ninive, &c. have acknowledged their sins, and understood the things that belonged to their peace*; Would to God thou also hadst known the things that belong to thy peace: Thus some. But we are not necessitated to introduce any persons, for the filling up this defective Oration: (y) For the Particle η , in this place is not *Copulative*, but put for *vel, even*, in this sense: *If even thou, which art the Metropolis of Judea, the chief seat of the divine Shekinah, or Habitation, and adorned with such singular privileges, beyond all places in the world, If, I say, thou hadst known, &c.* (z) Thus that which Christ here laments is not; that *Jerusalem* had not known the things that did belong unto her peace, as other Cities had done; but this is the great thing he bewails, that *Jerusalem*, which lay under such deep and essential Obligations, to receive her *Messias*, even she should so unworthily reject him. So that the simple, and natural sense seems to be this: *If even thou, whom it so nearly concerns, hadst known, &c.*

At least,] $\kappa\alpha\iota\gamma\alpha$. The Repetition of the Conjunction η is not uselesse; but carries with it a singular Elegance, and Emphase: (a) for the first η , and, refers to the Citie; the last to her day, which follows: as if he had said; *If thou, Jerusalem, hadst known, even thou, whom it so greatly concerns to know these things, at least in this thy day, in which I, thy promised Messias, am come unto thee.* (b) Thus the Particle η is to be understood, as before

y Particu-
la η hoc
loco non est
Copulati-
va, sed
ponitur pro
saltem,
Gerhard.
z Vel tu;
Urbs illa
supra om-
nes terrar-
um urbes, Deo
dilecta,
Urbs Da-
vidis, Deo
dicata.
Grot.

a η bis re-
petitum
Emphaticè
ponitur
pro latino;
vel, saltem
Gloss.
b Ergo hic
quoque
Particula
 η accipi-
enda est, ut
paulo ante;
quod eti-
am liquet
ex Parti-
cula η ad-
iuncta. Br.

for *vel*, *even*, or, *saltem*, at *least*; which is evident from the Particle *κα* annext thereto. Whence it follows.

n *this thy*
47.

In this thy day] There is a great *Pathos*, and Emphase in this notion, *This thy day*; whereby we must understand, according to the *Hebraic Idiom*, that space of time, or the last period of that time, which our Lord had so graciously vouchsafed to *Jerusalem*, for her Repentance. Every word is very significant and weightie. (1.) The word *Day*, has much in it: as if he had said; *The day of Grace yet shines on thee: Thy Sun is not as yet set: but the night wil follow*, Joh. 9.4 This is termed, *the Time of thy Visitation*, v.44. (2.) The Epithet *thy* is also very *emphatic*. *Thy Day*, i.e, *That day*, which thy Lord has, in much singular favor, vouchsafed to thee, beyond al the world besides, which as yet lies in darknesse. *Thy day*, wherein thy *Messias* has given thee such public and manifest Demonstrations of his sacred *Mission*, and *Commission* from God: *Thy day*, wherein I have been wholly taken up in preaching to thee, the great *things of thy peace*; wherein I have given thee so many solemne Invitations, so many gracious Allurements, so many *bland* and friendly Intreaties, to accept of me as thy Savior. And (3.) There seems yet to lie a farther *Emphase* in that first Particle *τις*, *This*; which seems to be both *Restrictive* and *Emphatic*: *In This thy day*, wherein I now make my last Application and Addresse to thee. 'As if he had said: I sent 'my Prophets to thee; but alas! how were 'they

‘ they abused, and slain? I have in person
 ‘ made many *Addresses* and Supplications to
 ‘ thee; but have I not received as many *Re-*
 ‘ *pulses* from, as ever I made Applications to
 ‘ thee? Lo! now I make my (a) last Appli-
 ‘ cation to thee: every word is watered, and
 ‘ bedewed with Tears: O! That thou
 ‘ wouldst, in *THIS thy day*, thy last Day,
 ‘ receive the things that belong unto thy
 ‘ peace. Albeit thou hast hitherto rejected
 ‘ al my gracious offers; yet even now, at least
 ‘ now in *THIS thy day*, be persuaded to
 ‘ listen to me. Thus some understand by *This*
thy day, the ultimate and extreme occasion, and
season; wherein Christ made offer of Salvation
to Jerusalem. Yet we may not exclude the
 former *Seasons*, and offers of Grace, which
 Christ gave to *Jerusalem*: For this pathetic
 Oration includes in it, not only an *Invitation*
 for the present, but also an *Exprobat*ion, and
Indignation against *Jerusalem*, for her former
 contempt, and rejection of the things that did
 belong unto her peace: so that we may not
 exclude any part of that time, which was af-
 forded to *Jerusalem*, by her *Messias*; although
 the last period of this time may, possibly, be
 chiefly intended. (b) Hence it is thought,
 that these words refer to that *Zechar. 9.9.* Re-
 joice greatly O daughter of Sion: shout O daugh-
 ter of *Jerusalem*; behold thy King cometh to
 thee. But this coming of Christ, may not,

a Erat hæc
 ultima
 quasi oc-
 casio ad
 salutem
 Judæis ob-
 lata, ut
 Messiam
 sibi obla-
 tam reci-
 perent, &
 ita salva-
 rentur.

Glaß.
 Significat
 voce diei
 adesse, ex-
 tremum
 tempus,
 &c.

Gerhard.
 Quamvis
 hætenus
 scelestæ &
 impiæ con-
 tra Deum
 fueris con-
 tumax
 nunc sal-
 tem resi-
 piscendi est
 tempus.

Calvin.

b ὡς τὴν ἡμέραν αὗτη. Hætenus nunc saltem, cum illa dies illuxit
 qua dictum est, *Dicite filie Sionis, Zachar. 9.9.* Grot.

as I conceive, be confined to this last coming of Christ to *Jerusalem*, but extends to the whole *Oeconomie*, or Dispensation of his Grace, before his crucifixion. But it follows.

The things which belong unto thy peace.

The things which belong unto thy peace] τὰ πρὸς εἰρήνην σου; This is evidently an *Hebraisme*: For the Hebrews under the notion of *Peace* include al manner of *Beatitude*, and *Prosperitie*. *The things that belong unto our peace*, are either *Complexe* and *Notional*; or *Simple* and *Real*: The *Complexe*, *Notional* matters of our peace, are the *Evangel*, or *words of peace*, promulgated by Christ and his *Apostles*: *The simple and real things of our peace*, are (1.) *Christ* himself, the great *Mediator* of our peace, with al his merits. (2.) The *Spirit of Christ*, who makes *Application* of al our purchased peace. (3.) *God the Father*, the original fountain. (4.) *Heaven*, &c.

But now.

But now] Here we have (1.) an *Aposiopesis*, or an abrupt breach in the course of the *Oration*; whereby a principal part thereof seems to be left unmentioned. This argueth the depth of *Christs* grief, and the vehemence of his *Lamentation*; which wanted words to give it vent. This *Aposiopesis*, or breach in *Christs* words, may be thus filled up: *If thou hadst known, even thou, at least in this thy day, the things that belong to thy peace, [Oh! how cheerfully, how greedily wouldest thou have embraced them? or, Oh! how happy wouldest thou have been?] (e)* Others incline rather to refer the *Aposiopesis* to the last clause of the following words, *But now they are hid from thine eyes*

e Beza,
Gerard.

eyes [to thine unspeakable damage, and eternal ruine.] The difference is not material: we may take in both.

(2.) *But now*] As if had said: Time was, O *Jerusalem*, when thou hadst the bright, warme beams of my Gospel-Grace shining on thee: *But now*, thy day of Grace is gone, thy *Sun* is set: thou hast had many wooings, and importunate offers of Grace from me: *But now* I am come to give thee my last *Adieu*: *Adieu*, *Jerusalem*, *Adieu*. Thou hast had many strivings of my Spirit vouchsafed to thee: *But now* my Spirit bids thee *farewel*: *farewel* *Jerusalem*. Thence it follows,

They are hid from thine eyes,] Here is an *Hebraic Ellipsis*, wherein the *Consequent* is also expressed by the *Antecedent*: for those things which are hid, are removed out of sight: whence the later is also expressed by the former: (f) So that the meaning is, The Gospel is hid, and thence removed from thee. Or peradventure, it may allude to the *Veil* on *Moses's* face, whereby the Glorie of God was hid from the Jews; which was a Symbolic shadow of their blindness, as it is explicated by *Paul*, 2 Cor. 3. 13, 14. *For until this day remaneth the same veil, &c.* This continues in use among the Jews to this very day: For in their Synagogues, whiles the Law is read, they have a *Veil* on their faces; which is a black marque, though little considered by them, of the veil of *Ignorance*, and *Hardnesse* on their hearts. Thus Christ threatens here, that, for the future, *The things of their peace,*

They are hid from thine eyes.

f Ellipsis est Hebraea, quae ex Antecedente intelligitur simul Consequens. quae enim absconduntur, ea d. conspectu remouentur.

Gerhard.

Ignorantia
inexcusa-
bili quia
lucem obla-
tam imo
ingestam
falsidiose
respuit.
Grot.

should be hid from their eyes. And it deserves a particular remarque, that their judgement bears proportion to their sin: They wilfully shut their eyes against the Gospel; and Christ judiciously shuts the Gospel, and hides it from their eyes: (g) They reject the things that belong to their peace; and the things that belong to their peace reject them: Their hearts are sealed up by unbelief against the Gospel; and the Gospel becomes as a sealed Book to them: They bid *Adieu* to Christ; and he bids *Adieu* to them: They prefer *Cesar* before Christ; and Christ deservedly leaves them, to be ruined by *Cesar's* hands, whom they prefer before himself.

CHAP. II.

Eighteen general Observations drawn from the words of the Text, as before explicated.

Doct. 1.

THE words being thus explicated, they offer to us varietie of choise Observations. As from that first notion, *Saying*, we may observe (1.) *That Christs expressions of pitie do spring from the deepest Affections.* Every word is attended with a tear: every saying is a lively image of a wounded heart.

Doct. 2.

(2.) *That Christs Sayings and doings are the same.* Every word of Christ carries omnipo-
tence

tence in its womb: As his *Promises*, so his *Threats* are omnipotent: and *Jerusalem* found, by dreadful experience, this Threat fulfilled to a Tittle. Yea, to this very day she lies under the dreadful arrest of this Threat. The *Menaces*, and Threats of men, even of the greatest of men, are oft but smoke and wind: they threaten and storme much; speak big words; but alas! how little can they do? But oh! What energie and efficacy is there in every saying of Christ? Hath not poor *Jerusalem* layen 1600. years under the prodigious curse of this one *dismal saying*? O! then dread every saying of Christ.

It follows: [*If*] Hence observe (1.) *That* Doct. 3.
Christ is very real, serious, and pathetic in al his offers of Grace unto sinners. Every word of the Gospel is but a chariot, that conveighs Christs heart to Sinners: If ever he be in good earnest, it is in his evangelic Invitations. His Bowels are never more warme, and rolling; his affections never more bleeding, than in inviting and drawing Sinners to himself. Oh! how low doth Christ stoop? unto what mean termes doth he condescend, to win his enemies to be reconciled to him? How studious and industrious is he, to remove al *Heart-cavils*, against the offers of his Grace? Doth he ever break with us before we break with him?

(2.) This Particle [*If*] as explicated gives Doct. 4.
 us yet this further Observation, *That nothing doth more deeply provoke Christs indignation against sinners, than the wilful rejection of his*

Gospel, Grace, and Person. For this Particle, *If*, as was noted, implies not only *commiseration*, but also *Indignation* and *Exprobation*: Christ by this abrupt manner of speech doth sorely upbraid *Jerusalem*, with her contumacious contempt of himself, and his evangelic offers of Grace. Now *to upbraid* another, is to lode him with *reproches*, disgraceful and biting words; thereby to aggravate his *ingratitude*, and the foulness of his fact; as also to manifest what a just resentment, and sense we have of the injuries done to us, by the person upbraided. So that Christs upbraiding *Jerusalem* with her wilful impenitence and unbelief, argueth his deep *resentment* thereof, and just indignation against her for it. Thus Christ upbraids his own Disciples with their unbelief, *Mark* 16. 14. which argues that the least degree of unbelief is greatly resented by, and sorely offensive to Christ. But of this hereafter, in the Aggravations of unbelief.

Doct. 5.

Thou hadst known] Hence note (1.) *That sanctified Notions are the root of saving Faith, and the divine life.* To speak a little what *sanctified Notions* import; and then what connexion they have with *saving faith*, and the *divine life*. These sanctified Notions, are a divine *Light of life*, *John* 8. 12. an *unction from the holy One*, *1 John* 2. 20. proceeding originally from the *Father of light and life*, *Joh.* 6. 45. whereby Believers *know things as they ought*, *1 Cor.* 8. 2. For the Spirit of God impressing a Divine Glorie on *Supernatural* objects, it openeth the same to the mind, and also openeth

eth the mind to receive the same; and thence implanteth a supernatural *Instinct*, a divine *Sagacitie*, and *intuitive* light; whereby the soul not only sees spiritual objects, but also has a *particular*, *experimental* *tast*, and *feeling* sense thereof; which kils beloved idols and lusts, turnes the Bent of the heart towards Christ, and proves the dore to communion with God in Christ, and the Divine life. And oh! how clear and distinct; how deep and solid; how sweet and delicious; how efficacious and active, yea *transformative* are these sanctified Notions, which lie wrapt up in the *Light of Life*? What a mighty conformitie has the renewed mind, clothed with these Divine notions, to al Divine truths? How is al the glorie of this lower world eclipsed, and al carnal delights made to lose their relish hereby? What *Satisfaction* in God, what fervent *Affections* towards Christ, what vigorous *Exercices* of Grace doth this *Light of life* worke in believers? But it hath a more peculiar soverain influence on faith, and al its *vitals*. *Inward*, *spiritual*, *deep*, *feeling*, *affective* and *præctie* Notions, of God in Christ have an huge soverain influence on faith: so the *Psalmist* assures us. *Psal. 9. 10.* *And they that know thy Name wil put their trust in thee.* A clear, distinct, particular, stedfast, divine, operative knowlege of Christ breeds *Confidence* in, *Recumbence* on, and *Adherence* to him. None are more *tenacious*, and resolute in adhering unto Christ, than such as are *baptised* with his *Spirit*, and *Light of Life*. Yea, according to the

Psal. 9. 10.

the *Quantitie* and *Qualitie* of our light, such wil be the *Quantitie*, and *Qualitie* of our faith: If our light be *Spiritual*, *Divine* and *Saving*, such wil our faith be: Again, if our light be not only *spiritual* for the kind; but also *intense*, prevalent and strong as to *degree*; then wil our faith be also mightie *intense*, prevalent and *efficacious*: such an *individuons*, yea, essential connexion is there betwixt saving knowlege and divine faith. Hence,

Doct. 6.

(2.) Observe, *That Ignorance is the original, and most pregnant parent of Unbelief.* The *Papists* tel us, *That Ignorance is the mother of Devotion.* And it holds true, as to their own Devotion, which is but *Superstition*, and *Wil-worship*: For Ignorance is both the Mother, and Nurse of al *Idolatrie*, and *Superstition*; and so by consequence also of *Unbelief*: and therefore it is no wonder that the *Papists* require only an ignorant, credulous, *implicite* faith of their *Devoti*: For such a blind faith suits best with their blind Devotion, and *Superstition*. But surely such an *Implicite* blind faith wil not suffice a Christian: yea is it not the worst kind of *Unbelief*? To believe only as the Church believes, without a right understanding of the objects we believe, what is it but to believe nothing as we ought? He that pins his Faith on the Churches sleeve, without ever considering what he believes, what doth he, but at once part with, and bid *Adieu* to his Faith, Religion, Reason, yea, and his *Humanitie* too, as we may shew hereafter? Such

are

are the malignant Influences, and Qualities of a blind, ignorant *Implicite* Faith.

Even thou] i.e. (h) *Thou Jerusalem*, who *Eventhou!*
 hast been the Seat of the Divine presence, *h Si vel*
 dignified with such splendid marques of Di- *tu, qua*
 vine Favor, and adorned with such rich disco- *singulari*
 veries of evangelic Grace, &c. Hence observe *privilegio*
 (1.) *That, as to externe marques of Divine favor in toto orbe*
 and benediction, the richest that a People, or *præcellis,*
 Church can be made partaker of, is to be made *si tu, in-*
 the seat of Gods gracious Presence, and Evangelic *quam, que*
 Administrations. Out of Heaven there may *exleste es*
 not be expected a greater externe privilege *in terris*
 than this, for a people to be espoused by God, *sacrarium,*
 as his visible Church, the place of his Gracious *cognosce-*
 Residence, and Evangelic Administrations. *res. Calv.*
 This was *Jerusalems* privilege: she was Christs
 first bride: the Covenant of Grace was first
 lodged in her bosome: Christ was her first
 crowned King, and Lawgiver: The Oracles
 of God were first laid down in pawn with
 her: Her Land and Citie was adopted by
 Christ, as Symbols of his Church: Her Tem-
 ple was a Type of Christs Natural bodie;
 wherein he dwelt by visible tokens of Glorie,
 and Grace: Her Males bore somewhat of
 Christ in their flesh: Yea, Christ himself was
 borne of Judaic flesh and blood: *Jerusalem*
 had the first tenders of Gospel Grace: Christ
 long waited for, and as Minister of the Cove-
 nant, endeavored after her conversion. Such
 were her privileges.

Doct. 7:

But in this pathetic Expression, *even Thou*,
 there lies couched not only an intimation of
Jerusalems

Jerusalem's Privileges; but also an Exprobation of her sin; and that with vehement Indignation. As if he had said: What! Jerusalem serve me so! Even thou, who hast been so dignified by me! Oh! what an hainous odious sin is this? who can bear it? Hence observe,

Doct. 8.

(2.) *That by how much the more any People or Church is dignified with Divine privileges, or gracious vouchsafements; by so much the more hainous is their sin, if they improve not those means and privileges. The more excellent gifts we are invested with, the greater punishment do we deserve, if we abuse the same: So Isai. 5. 1,2,3,4,5.*

Doct. 9.

At least in this thy day,] These words, as before explicated, afford to us several practic Observations. (1.) *That Evangelic sinners have a day of Grace afforded to them.* Where-

Doct. 10.

ever the *Sun of Righteousnes* comes, he brings healing under his wings, (i.e. beams) or a day of Grace. (2.) *That it is the supreme wisdom and interest of Professors, to fil up their day of Grace, with the Duties of their day.* Oh! What deep engagements did *Jerusalem* lie under, to improve her day of Grace? How

Doct. 11.

happie might she have been, had she but performed the same? (3.) Hence also observe, *That the day of Grace wil have its period.* Though Christ wait long, yet he wil not wait always: the longest day of Grace hath its night: and usually the clearer, brighter, and warmer the day of Grace is, the shorter it is: where Christ vouchsafeth the greatest means

means of Grace, if they are not improved, but contemned, there usually the day of Grace is shortest. Think of this. (4.) Hence also Doct. 12. observe, *That the nearer Christ comes in the offers of his Grace; and the longer he waits for our acceptation of those offers, the more inexcusable shal we be, if we reject, or neglect the same.* This observation lies wrapt up in that first expression, *at least.* Our blessed Lord oft came very near, and close to *Jerusalem*, in the tenders of his Grace: Oh! how oft did he knock at her gates? how long did he wait for her Reception of him? What sacred, and sweet Importunitie did he use, to persuade, and prevail upon her, in that her day, to accept of the things that did belong unto her peace? But alas! she would not; she rejects al his gracious offers, 'til at last her day was expired. And oh! how much doth this aggravate her sin? Who is worse than he, who hath a clear day of Grace vouchsafed him, and yet *electively* embraceth darknesse before light?

The things which belong unto thy peace i.e. my self, who am thy Peace-maker, the King and Mediator of thy peace; with whom is thy covenant of peace &c. Hence note, (1.) *That* Doct. 13. *Christ alone is the great Mediator of our peace:* Out of him there is no peace: take away Christ, and you take away the chief corner-stone, the main foundation of our peace. The Sin-revenging God is nothing but wrath, and everlasting burnings out of Christ. But he that hath Christ, hath peace with God, and with al the creation besides. Nothing can hurt

hurt him, who is under the wing of Christ, the Prince of peace. Al peace of conscience, which is collected either from holy conversation, or from evangelic Promisses, or from the sense of Gods love, or any other way, is al resolved into Christ, as the proper source, and spring thereof. Therefore he that knows not Christ, knows not the things that belong unto his peace.

Doct. 14.

(2.) Hence also observe, *That Unbelievers are the greatest enemies to their own peace, and welfare.* Al the enemies of *Jerusalem* did not so much obstruct her peace, as her own Unbelief. Satan and al his powers of darknesse are not so prejudicial, and destructive to the peace of souls, as their own unbelieving hearts. How feeble is Hel? How insignificant and unable are its iron Gates, to prevail over the weakest believer, that adheres to Christ? But as for sinners, that are under the Dominion of Unbelief, oh! what a world of enemies are they exposed unto? How doth every Tentation prey upon them? What wars, what commotions, what confusions doth every lust raise in their hearts? Yea, how much are such obnoxious to the wrath, and rage of the Righteous God?

Doct. 15.

(3.) Hence also we may observe; *That it addes much weight to the Aggravation of Unbelief, that it is a rejection of the things that belong unto our peace.* The excellence of the objects, which are offered to sinners in the Gospel of peace, greatly aggravates their sin, who refuse them. Was it ever known that a
conquered

conquered enemy refused termes of peace? Is there any record to be found of a captive Rebel, that rejected a gracious pardon from his Prince? And yet, Lo! this is the Unbelievers case: Christ comes with gracious offers of peace and life; but alas! how are they rejected? Oh! what an hainous sin is this? Yea, Unbelief is not a mere simple refusal of the things which belong unto our peace; but it carries in its bowels, much *Enmity, Opposition, Antipathie, Blasphemie* and *Contumelie* against God, and Christ, and al the great things of our peace, as hereafter.

But now they are hid from thine eyes] Hence Doct. 16. observe, (1.) *That when God puts a period to the day of Grace, al means of Grace are insignificant, and ineffectual.* Although God may sometimes continue the means of Grace, yet doth he not withdraw his *Influences of Grace* from those means? And then how inefficacious are they? What is Christ but a *veiled face*? What is the Gospel, but a *sealed Book*? What are *Ordinances*, but *broken Cisternes*? What are *Promisses*, but *dead letters*? What are *duties*, but *barren Wombs*, when the day of Grace is gone? Yea, are not al these so far from becoming means of Grace, as that they are indeed, by reason of mans wilful impenitence, means of hardening? Yea, is not Christ himself a stone of offense, and stumbling to such, as are deprived of the day of Grace? Thus are the things of their peace hid from their eyes.

(2.) Hence also observe, *That when God* Doct. 17. *puts*

puts a period to the sinners day of Grace, then begins his day of judgement. Jerusalem's day of judgement began from this very moment, that Christ pronounced this dreadful sentence against her: For henceforward al Christs Dispensations towards her were in judgement: There was a curse upon her Blessings, wrath and revenge mixed with her sweetest Privileges, and mercies. What Christ speaks in general of Satan and his kingdome, Joh. 12.31: Now is the judgement of this world, &c. the same may be in particular applied to Jerusalem, and al other impenitent sinners, who are passed their day of Grace. Thus when the day of Grace ends, the day of Judgement begins: For when al the things that pertain to thy peace are hid from thine eyes, what remains, but chains of darknes, and beginnings of Judgement?

Doct. 18.

(3.) Hence also we may observe, *That there is an exact proportion between the unbelievers sin and judgement. The wilful unbeliever shuts his eyes against al the things that belong unto his peace; and then the righteous God comes and claps a seal of judicial occcation, or spiritual blindnesse on his eyes, that so he never see them more: Joh. 9.39. For judgement am I come into this world,--- that they which see might be made blind. There is oft an exact conformitie betwixt mans sin, and Gods judgement: What a visible character, and stampe of Jerusalem's sin is here impressed on her judgement? What is it that she suffers from the righteous mouth and hand of Christ, but what she*

she voluntarily inflicts on herself? She wil not
 see the things that belong unto her peace; and
 therefore saith Christ, she shal not see them;
 they shal be *hid* from her eyes. She wil not
 open the Gates of her Soul, that the King of
 Glorie, her Messias, may enter in; and there-
 fore saith Christ, *let* her heart be shut under
 the curse of judicial obduration. This was
 Gods usual method in punishing Israel, even
 from her Infant-state. And oh! how much
 doth this illustrate the justice of God, when
visible Ideas and stampes of mens sins, are to
 be seen in the face of their jugements? How
 must this needs cut, and wound the heart of an
 awakened penitent sinner, to see his guilt in
 the face of his punishment? This *Analogie*,
 and Affinitie betwixt the unbelievers sin, and
 judgement leaves him also without the least
 shadow of excuse. Alas! who but the Un-
 believer himself may be blamed, if the good
 things of the Gospel be hid from his eyes, seing
 he himself first shut his eyes against the dazling
 glorie of those bright beams, which shone so
 long on his eyes? What cause have Unbelie-
 vers to complain, that the Gospel is a *veiled*,
 or *sealed* book unto them, seing their hearts
 are veiled, and sealed with unbelief against it?
 Oh! what a vindication wil this be of the
 righteous judgement of God, but confusion to
 wilful unbelievers, to consider the exact pa-
 ritie, and Analogie which there is between
 their sin, and their punishment? How wil
 this confound them to al eternitie?

CHAP. III.

*The Notional Object of Unbelief : or,
What are those Notional things, that be-
long unto our peace, which unbelief as-
sents not unto ?*

Doct.

THe precedent Observations furnish us with singular mater of Discourse : each Observation deserves a particular *examen*, and *Remarque* : But we shal cast al into the mould, or forme of this one general Proposition, or *Doctrine*: That Unbelief, or the not knowing the things that belong unto our peace, is a sin of the deepest tincture, or most bainous Aggravations ; and that which exposeth the sinner to the most severe wrath, and jugements of God. This Proposition contains the spirit and mind of the Text ; as also the sum and substance of al the former Observations ; which, in the explication hereof, wil have their particular consideration. And, for our more regular, and methodic procedure herein, we shal resolve the Proposition into these four grand *Questions*. (1.) *What it is not to know the things that belong unto our peace ? Or, Wherein the genuine Idea, or Nature of Unbelief doth consist ?* (2.) *Whence this Unbelief springs ? or, What are the seminal Roots, the original Causes of this sin ?* (3.) *What are the Aggravations of this Unbelief ?*

Unbelief? (4.) What severe wrath and judgments from God, attend this sin of Unbelief? The Examiner, and Resolution of these Questions will give us the full Explication of our Proposition, as also of the Text.

Q. 1. What it is, Not to know the things that belong unto our peace? Or, Wherein the Nature of Unbelief doth consist? The Nature of Unbelief;

For the more full Resolution of this Question, we shall consider Unbelief (1.) with relation to its Object. (2.) In regard to its Act.

1. The Object of Unbelief is here expressed, under this comprehensive notion, *The things that belong unto thy peace*: These are (as we before intimated) either (1.) *Complexe* and *Notional*: or (2.) *Simple* and *Real*. The *Complexe*, or *Notional Things that belong unto our peace*, are all those divine *Axiomes*, *Maximes*, *Canons*, or *Notions*, lodged in the sacred Scriptures, which any way conduce to our peace. The *simple*, or *real things that belong unto our peace*, are the *good things themselves*, which lie wrapt up in those *Divine Axiomes*, or *Notions* of sacred Scripture; namely, *God in Christ*, *Heaven*, &c. The former are the Object of Faith's Assent; the latter of its Consent, Election, and Choice. Again, the *Notional things that belong to our peace*, which are the *complexe Object* of Faith's Assent, may be considered by us; (1.) *Materially*; (2.) *Formally*. The *Material complexe objects* of Faith's Assent are the *Scriptural Notions*, which Faith assents unto: The *Formal Object* of Faith's Assent is the *Formal Reason*, What the things that belong to our peace are.

Proper Motives, or principal Grounds of its Assent; that which induceth, or draws our minds to assent unto sacred Scriptural Notions; as also constitutes, specifies and distinguisheth Divine saving Assent. Lastly, The Notional, Material Object of our Assent is either General, or Particular. The General Object is the whole Word of God: The Particular is the Gospel, or Covenant of Grace, which gives us a more particular and expresse Idea of the things that belong to our peace. The things that belong unto our peace being thus distributed, according to their several Constitutions, and Regards to Faith, we may with more Facilitie, and Perspicuitie determine and resolve our Question, What it is not to know the things that belong unto our peace? But before we enter on the explication of Unbelief, we must premise, that our Intendment is to treat of it in its general, and abstract Nature, and not as it relates to this or that subject: For albeit our Text speaks of the Unbelief of persons irregenerate; yet inasmuch as the unbelief of persons regenerate differs not totally, from that in persons irregenerate, we may very well and properly treat of both, under one general Idea; though with different Reflexions on, and Applications to this, or that subject, Thus much being premised, we procede to the explication of our Question.

The first
part of
Unbelief
in respect

First, we shal begin with the *Notional, Material, General things that belong unto our peace,* of its object, is, *Not to assent to the Word of God.*

which

C.3. *The Notional object of Unbelief.*

which are the *sacred Scriptures*, or Word of God in the *General*; which not to know, or, truly assent unto, is the original, and no small part of *Unbelief*. Oh! here lay the *bitter Root*, and *Spawn* of al *Jerusalem* sin, and miserie: she did not understand, at least not practically assent unto the sacred Scriptures, in which al the things that belonged to her peace lay wrapt up. *Moses*, and the *Prophets* were a *sacred Map*, wherein *Jerusalem* might have viewed the *celestial Canaan*, her *Messias*, his glorious *Names* and *Titles of Honor*, his *Person*, and *Offices*, with al other things that did belong to her peace: But alas! *Jerusalem* wanted spiritual eyes, to contemplate such glorious objects. This our blessed Lord upbraids the carnal Jews with, Joh. 5. 39. *Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me.* ἐρευνᾶν, to search, signifies here, by a sacred sagacitie, and unwearied studie to hunt, or inquire into the Scriptures, as dogs hunt after wild beasts: but oh! this the unbelieving Jews were strangers to; and therefore no wonder, if they were strangers to al the things that did belong to their peace. The Scriptures are the *Oracles of God*, the Glasse wherein his glorious perfections shine: neither can there the least ray of true Religion shine on lapsed man, but what is reflected from this celestial *Miroir* of the Divine wil. The *Splendor* of Divine Majestie is but as an inexplicable *Labyrinth*, unlesse we are conducted thereinto by this thread of sacred Scriptures. God is

Joh. 5. 39.

nothing to us, but what he testifies of himself. God is nothing, saith Tyndal, but his Law and his promises, i.e. That which he bid-
deth thee to do, and believe, and hope; and to imagine any other thing of God, is grosse, and damnable Idolatrie. The Sacred Word is the Spirits Schole, in which he teacheth all the things that belong to our peace: so that we may be contentedly ignorant of what is not here taught.

Hence it is apparent, that one main, and fundamental part of Unbelief consists in not yielding a real, firme, distinct, certain, affectionate, deep, and practic Assent to the sacred Scriptures. And oh! what an Epidemic, Universal sin is this, even in the professing world? How many are there, among the croud of knowing Professors, who never gave an *explicite, actual, chearful, spiritual, and stedfast* Assent to the Word of God, and its sacred Autoritie? Are not the most of Professors extreme partial in their credence, or belief, of the divine Scriptures? Do not they pick and choose, what may correspond most with their *Lusts, or carnal Interests*? This word that pleaseth them they can believe, but that word which disgusts them they cannot assent unto: Do not many, in their prosperitie disbelieve the *Threats*, and in their *Adversitie* the Promisses? And what is this, but not to know the things that belong to their peace? For he that doth disbelieve any one part of Scripture, may he not be justly reputed to disbelieve the whole? Is not the

Reason

Reason and *Autoritie* of a part, the same with the *Reason* and *Autoritie* of the whole word? Wherefore, doth not he who rejects a part, also reject the *Autoritie* of the whole? Its true, al *Scriptures* are not alike *Fundamental*, or equally necessary to salvation; yet may we not justly conclude, that al are equally necessary to be believed, if we consider their *origine* and *Autoritie*; as they are al inspired by the Spirit of God, and clothed with *Indelible Characters* of Divine Majestie? O then! how many knowing Professors are in this point guiltie, of not knowing the things that belong to their peace? How few are there that yield a *rooted*, welgrounded, *operative* Assent to the whole Word of God; who have an ear to hear, *wherever*, and *whenever* God hath a mouth to speak? O that Professors would seriously ruminate on this, *That so far as they disbelieve the Truth, Certaintie, and Autoritie of any one word of God; so far they disbelieve, or know not the things that belong to their peace.* And whence is it, that many Professors are so averse from assenting to the whole Word of God? Is it not from the prevalence of some lust in their hearts, which turnes them strongly another way? They disbelieve some *Scriptures*; and why? Is it not because they lie not level with their lusts? Oh! what a deep *Mysterie of Iniquitie* is this disbelief of the *Scriptures*, as lodged in some carnal hearts? What malignant, and venomous *effusions* doth it transmit into their lives? Is it not the great *Stratageme*, and plot of Satan to dispi-

rit, and weaken mens Assent to the sacred Scriptures? And doth he not hereby create, in many sincere Believers, much unbelief, concerning the things that belong to their peace? May not the most of our tentations be resolved into some disbelieve of the Scriptures? And on the contrary, hath not a *real, fixed, supernatural, and saving Assent* to the Sacred Scriptures, a mighty soverain, efficacious Influence on al our *Graces, and Duties*? Doth not the *vigor, strength, beautie, and improvement* of al Grace depend on our belief of the Scriptures? O that men would then look wel hereto!

Disbelieve
of the
Gospel or
Covenant
of Grace.

2. We procede now to the *Particular notional Maters, or Things belonging to our peace*, which Unbelief rejects: and those are the *Gospel, or Covenant of Grace*, with al the branches thereof. The Gospel is Grace's *office*; the *shop* where the sinner may find both *food and physic*. The Covenant of Grace is faiths *Magna Charta*; the *Epistle* of Christ writ with his own blood; the *Cabinet*, wherein al our Jewels of Grace, and Peace are laid up by Christ; yea, *the words of life*, wherein Christs heart lies wrapt up, and is conveighed unto sinners. The *Promisses* of the Gospel are the *Element* in which Faith *lives and moves*: they are the *Air*, which Faith sucks in, and breaths forth: they are the food, on which Faith feeds. There is no diet so *natural, so delicious, so restaurative, so corroborative, or strengthening, so nutritive, so satisfying* as the *promisses spirited by Free Grace*: Faith relisheth

relisheth no food like this. Faith never re-
 poseth herself so securely, never sleeps so
 sweetly, as when she doth lean her head on the
 bosome of some promise: If she hath but a
 promise to cast Anchor on, she can ride con-
 fidently in the greatest stormes; and laugh at
 al the proud waves, that beat against her.
 Now this being the temper and spirit of Faith,
 hence it necessarily follows, That not to assent
 to the *Gospel*, or *Covenant of Grace*, and the
Promises which lie wrapt up therein, takes in
 much of the *vital spirit* of Unbelief. This wil
 be more evident if we consider, the chief
material parts of the *Covenant of Grace*,
 and the evil aspect which Unbelief casts
 thereon.

The *Covenant of Grace* contains in it; *The Co-*
 (1.) *Maters of Grace.* (2.) *Maters of Provi-* *venant of*
dence. (3.) *Maters of coming Glorie:* Now *Grace*
 in al these regards Unbelief may be said, *contains.*
Not to know the things that belong to our peace.

1. The *Covenant of Grace* contains in it *M-* 1. *Maters*
ters of Grace. The *Law* tels us what we are *of Grace.*
 by Nature; but the *Gospel* tels us what we
 are, or may be by Grace: The *Law* discovers
 to us our sin and miserie, but the *Gospel*
 discovers our remedie; and so opens a dore to
 Faith: Yea, the *Gospel* doth not only declare
 to us the *Objects* and *Maters* we are to believe,
 but also furnisheth us with many gracious en-
 couragements, and *incentives* to believe: yea
 further, the *Gospel* doth not only afford us
maters and *motives* of Faith; but also it be-
 comes a sanctified Instrument in the hand of
 the

the Spirit to convey Faith, and all other Graces to us. For it is an infallible Maxime in Theologie, that *Evangelic* Promises of Grace, on such, or such conditions, without Grace to performe those conditions, are as little available to beget faith, as the law is. Thus we see how full of gracious *Maters*, *Motives*, and *Offers* the Covenant of Grace is. But yet the more fully to *anatomise* the Bowels of Unbelief, as to *Maters of Grace* offered in the Covenant, we shall a little, though but cursorily, touch on those offers of Grace, which the Covenant makes, with their *Proprieties*.

Unbelief
questions
the Real-
itie of the
offers of
Grace.

(1.) The offers of Grace made in the Gospel, or Covenant of Grace, are very *Real*, and *Cordial*: There is never a line, nor nor a word of the Gospel, but it carries Christs heart wrapt up in it: Every promise is a *love-letter* sent by Christ, to assure the sinner, how affectionate his heart is set towards him: There is not an exprellion that drops from the mouth of Christ, but is full of bleeding Affection: Every promise gives the sinner a good Law-right to Grace, provided that he accept of it when offered: If Christ be *real* in any thing, he is so in the offers of Grace to sinners. But now Unbelief looks on all these offers of Grace, as mere *Romances*, *Fables*, or fine-spun stories. This was the case of the unbelieving Jews, as *Paul* assures us,

Rom. 10.
10, 16.

Rom. 10. 15. *How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!* Oh! what good News is here? who would not chearfully assent

to

to such glad tidings of peace? Is there any so foolish, as to refuse such good things? Yes, addes Paul, v. 16. *But they have not all obeyed the Gospel: For Esaias saith, Lord who hath believed our report?* As if he had said: *True, we preach the great truths of Gospel-peace unto sinners; but alas! how few have obeyed, or assented to the truth of the Gospel? Do not the most of men look on these things as too good news to be true? Where is the man, that really assents to the Realitie of these Glad-tidings? May we not then justly crie out with Esaias, Who hath believed our Report?* Thus Unbelief calls in question the Realitie of Evangelic offers of Grace.

(2.) The offers of Grace in the Gospel are very *Gratis* and *Free*: and this draws on Faith freely to close therewith: For Faith being a *federal Instrument* influenced, and acted by the Covenant, the more it apprehends the freedom of the Covenant, the more freely it will embrace the same. Now the Covenant instructs Faith fully in this point: It teacheth us, that the Grace of the Covenant expects no foundation in us, no *Condignitie*, no *Congruitie*, no *moral Capacitie*, or *Condition* in us, but what itself intends to confer. The Covenant informes us, that *Free-grace* is moved by nothing without it self; that it gives, because it will give, or because it hath given: That the *poorer* we are, the more willing he is to enrich us; the *nakeder* we are, the more ready Christ is to clothe us: Yea, the Covenant assures us, that Christ intends much good for them,

Unbelief questions the freedom of the Covenant.

them, who intend no good to him, nor yet to themselves; yea, to such as intend evil to him, and to their own souls, even for *such rebellious souls* he intends gifts and Grace, as Psal. 68, 18. *Thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.* Now this freedome of the Covenant, and the Grace of God offered therein, gives a mighty foundation, and encouragement to build upon: For the great obstacle and bar to Faith is this, *that we are not fit for Christ*: This is one of Unbeliefs greatest pleas, against closing with the good things of the Covenant: What? may poor I presume to believe? I, who am so unworthy? I, who have so long spurned at Christ, and al the things that belong to my peace? I, who have so oft broken with Christ, plaid fast and loose with him? What? may I presume, that Christ wil have any regard to me; poor, sinful, backsliding, rebellious me? Oh! how can this be? What a presumption would it be in me, to cast an eye towards Christ, and the good things that belong unto my peace? Thus Unbelief *opposeth*, or at least *demurs* at the freedome of the Covenant and its Grace.

Unbelief strikes at the Universalitie of the Covenants offers.

(3.) Another proprietic of the Covenant is the *Universalitie of its gracious offers*. Though the Covenant of Grace be, as to its interne Spirit, Mind, and Dispensation *particular, definite, and absolute*; yet as to its externe offers and Dispensation it runs in conditional, indefinite, and universal termes; inviting al that wil to come in. It sets no bars or rails about

about the throne of Grace? but gives free Admission to al, that wil come for mercie, Rev. 22. 17. The Covenant excludes none, but such as exclude themselves by Unbelief: and why should sinners exclude themselves, before God excludes them? But alas! this is the *il-humor* of Unbelief, because it cannot see the sinners Name in particular written on the Covenant, therefore it questions al the grounds of Faith. Oh! saith the unbelieving sinner, here are rich offers indeed; but, alas! I, what am I the better for al this? May such a wretch as I come to Christ, to be embraced in his sacred armes? What? I, who am in such a nastie pickle; so polluted with sin? Oh! I may not, I cannot believe that such an hainous sinner as I, shal find Christs armes open to receive me. Thus Unbelief questions the *Universality* of Christs offer, and puts a bar to its own mercies; whereas the Gospel puts none; but saies, *John 7. 37. If any man thirst, let him come to me and drink*, and Rev. 22. 17. *Whoever wil*, &c. There lies no Restriction, or bar on the Covenants part: al the Restriction and bar is in mens wils. Wilful Unbelief is the only bar.

(4.) Unbelief sets limits to the *Plenitude* and *Richesse* of Grace, held forth in the Covenant. We find the *Richesse* of Grace in the Covenant expressed under the *Symbol* of a sumptuous feast, Mat. 22. 4. *Tel them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed; and al things are ready: come unto the marriage.* Here we see what

Unbelief
limits the
Riches of
Grace.

what a bountiful Lord sinners have to deal with: how much his infinite Grace exceeds al our sins. Now what reception is given to such a magnificent rich Treat? That follows v. 5. *But they made light of it, and went their way, one to his farme, and another to his merchandise, &c.* Oh! what monstrous unbelief, and ingratitude is here? O! what infinite Treasures of Grace are there wrapt up in the Covenant? How much do those Treasures of mercie and goodnesse, lodged in the heart of Christ, exceede al the treasures of sin, lodged in the hearts of poor sinful *we*? Is Christ such a liberal Savior for sinners? And shal they be ashamed, or afraid to beg at the dore of such a liberal Savior? Was not this the very end why God gave the Law, That Sin might appear exceeding sinful & to the intent that Grace might appear exceeding gracious, Ro. 7. 13? So Ro. 5. 20.

Rom. 5. 20 *Moreover the Law entred, that the offence might abound.* As if he had said: This is the very reason, why God delivered the Law on Mount Sinai, in such a terrible manner, that so thereby men might behold, as by a magnifying Glasse, the proper Dimensions, and Merits of their sins: Ay, but what was Gods end in making Sin thus to abound? why, that follows, *But when sin abounded, Grace did much more abound:* Here saith Paul, lay Gods bottome-designe, in permitting sin thus to abound, that thereby Grace might superabound; yea, that at that very time, when sin so much abounded, Grace might superabound; at that very time, when we appeared to be so great enemies

C.3. *The Notional object of Unbelief.*

TH

enemies to Christ, he might appear to be so great a friend to us. Thus Mercie in God is more *merciful*, than sin in us can be *sinful*. And oh! what a foundation and encouragement for faith is here? But alas! how doth Unbelief spurne at, and despise, at least limit these Richesse of Grace?

(5.) Unbelief calls in question, the *Immutabilitie*, *Certainitie*, and *Fidelitie* of the Covenant. David gives us an excellent character of the Covenant, and its Immutabilitie, 2 Sam. 23. 5. *Although my house be not so with God; yet he hath made with me an everlasting Covenant, ordered in althings and sure: For this is al my salvation, and al my desire; although he make it not to grow.* Notwithstanding al Davids care for the settlement of his familie on the Throne, yet he foresaw, by a spirit of prophesie, how fragile, and instable his Throne was: only herein he solaceth himself, that the Covenant, wherein his faith and main hopes were bottomed, was most stable and sure: and oh! how doth this, amidst al his prophetic fears, touching the instable and tottering state of his familie, revive and chear up his spirits? *For this is al my salvation, and al my desire.* Let althings else sink or swim, it maters not, so long as the Covenant is sure and inviolable: Hence Covenant-Grace is stiled, *the sure mercies of David*. The blessed God has obliged himself by Covenant, confirmed by *Oath* and *Sacrifice*, which are the most essential ties, and therefore he cannot but be true and faithful to his word: otherwise he were

Unbelief
questions
the cer-
tainity of
the Cove-
nant.
2 Sam.
23.5.

not

not true to himself. And yet, lo! how jealous, how suspicious, how captious is Unbelief, touching the certaintie of the Covenant. Men are ready to confide in those who are sufficient and faithful; specially if they have their Bond: But yet Unbelievers dare not trust the Faithful, Allsufficient God, albeit they have his Bond, or Covenant, and that confirmed by oath. So much for the Grace of the Covenant.

Unbelief
as to Pro-
vidence.

2. The Covenant of Grace is furnished with Promises, not only of Grace, but also of Providence, which Unbelief is very apt to cavil at. The Covenant of Grace is the Believers Charter, not only for *Spirituals*, but also for *Temporals*: it extends to the very hairs of their heads, the most inconsiderable things. Surely they can want nothing, who have Allsufficiency engaged for their supply. Its true, Means sometimes fail? Ay: but cannot, doth not their wise Father feed them without means, when he sees it necessary? And are not such supplies, by so much the more *pure* and *sweet*, by how much the more immediate they are? The lesse there is of the creature, is there not the more of God in al our provisions? Doth not our omnipotent God oft bring the greatest *Triumphs* out of the greatest *extremities*? It's true, He doth not alwaies keep his people from the crosse; ay, but doth he not always keep them under the crosse? Have not the most black, and seemingly confused Providences, an admirable beautie, and harmonious order in them? Did ever Believer

need

need any thing, but what he could better need than have? Are not those Needs blessed that secure us from sin, and make way for greater mercies? Are not al Gods Providences spirited by mysterious wisdom and paternal love? Is it not then the Believers Wisdom, and Interest, to suffer his Father to be wise for him? How comes it to passe then that Believers themselves, should be so unbelieving as to Gods paternal providence towards them? Oh! what a mysterie of iniquitie is there in Unbelief, as to this particular? This Christ much cautions his Disciples against, and upbraids them with very oft, and that with sharp Rebukes. So Mat. 6. 30. *Wherefore, if God so clothe the grasse of the field, which to day is, and to morrow is cast into the oven, shal he not much more clothe you, (f) O ye of little faith.* As if he had said; Doth God clothe the grasse of the field, which is so fading, with so much beautie and glorie? And wil he not much more clothe you, O ye short-spirited ones? That which we render, *O ye of little faith*, is expressed by the *Hebrews* in such termes, as import the anxious, cruciating, vexatious cares of such, who, though they have enough for the present, are stil full of inquietude, and distrust about future supplies. Whence he addes v. 31. *Wherefore take no thought, saying, what shal we eat, &c. i.e.* be not anxiously solicitous, or incredulously thoughtful about these *viatics*, or necessities of life? And why? v. 32. *For after al these things do the Gentiles seek.* As if he had said: Is it not a shame, that

Mat. 6. 30.
31, 32.

fontem, et
Hebraeis
etiam vocantur hi,
qui cum in
praesens
habeant
satis futuri in
erritudine
citantur.
Grot.

H

you,

you, who are my Disciples, should be as unbelieving, as anxiously inquisitive about these things, as the poor Gentiles, who know nothing of my Covenant? Thence follows another Argument, or branch of the former: *For your heavenly Father knoweth that you have need of al these things.* i.e, Alas! Why do you concerne your selves so much about these poor things? Have you not a Father in Heaven, who is mindful of, and provident for you? Doth he not wel understand al your needs? And is he not engaged by Covenant to supplie you with al necessaries? And hath he not promised in this very case, Psal. 111. 5. *To give meat to them that fear him, and to be ever mindful of his Covenant?* Why then wil you not believe? We find the like character of Unbelief, as to the Providence of God, Luke 12.22. *Take no thought for your life: μή μεριμνᾶτε,* give not way to *anxious, distracting, distrustful thoughts,* about the necessaries of life. And then our blessed Lord gives the reason of this his Admonition, v. 24. *Consider the Ravens, &c.* Luke makes a special mention of the Ravens, because God has a particular providence, and care of the young Ravens, as both *Job*, and the *Psalmist* observe. The *Hebrews* have many observations about Gods care of the young Ravens: The Philosophers also note, *how the young Ravens are neglected by their parents.* Hence Christ argues (*a minori*) *How much more are ye better than fowls? i. e,* surely if he be so much concerned for fowls, how much more wil he concerne himself for you his Children.

Then

Luke 12.
22--29.

A fistle,
Pliny,
Ælian.

Then he addes another Argument against Unbelief, v. 25, 26. *And which of you, with taking thought, can adde to his stature one cubit? &c.* Other Arguments are urged, v. 27, 28. Then he concludes v. 29. and *seek not what ye shal eat, or what ye shal drink; neither be ye of doubtful minds: μη μετεωρίζεσθε*, Let not your Minds hang, as *Meteors* in the Air, full of suspense about future supplies; be not of an anxious, thoughtful Mind; Let not your thoughts be distracted, and as it were racked with carking cares. The word signifies, such an *Anxietie*, as fluctuates 'twixt hope and fear. Such is the suspicious anxious temper of Unbelief, as to Providential maters of the Covenant.

3. The last branch of the Covenant concerns *maters of coming Glorie*; wherein also Unbelief may be said, *Not to know the things that belong unto our peace*. The chief concernes of our peace, are those invisible Glories of the other world: Al our present spiritual *Suavities*, and *Delices* are but dreams, in comparison of that *formal Beatitude*, in the *Beatific Vision of God face to face*. Alas! how far short is our present vision of God in *Evangelic Shadows* and *Reports*, of that immediate *Intuition of God, as he is*, 1 Joh. 3. 2, 3? Whence the main worke of a Believer here is to live by faith, in the daily *contemplation*, and *expectation* of that approaching Glorie. For the more we eye our home, the more industrious, lively, and pressing will we be in our journey thither: Faith maketh things *absent, present*. So

Unbelief
as to future Glo-
rie.

Heb. 11.1. Heb. 11.1. Faith is the substance of things hoped for: ὑπόστασις, that which gives a substantial Essence; an actual Existence, a solid Basis or Foundation, the First-fruits; yea, a real presence, to those Good things hoped for of the other world: So much is wrapped up in that Notion. Then it follows, The Evidence of things not seen: ἔλεγχος, the Argument, the Demonstration, the Meridian Light, the legal conviction, the spiritual eye, whereby invisible Glories are made Visible. Such is the miraculous efficacy of faith, as to approaching Glorie: such a clear, real, fixed sight of Heaven has it here on earth. Ay, but now Unbelief draws a veil on al these invisible Glories, and makes them to disappear: what fantastic dreams, what carnal and grosse Notions, what base and unworthy thoughts has it of future rest? How studious is Unbelief to obliterate, and rase out the Idea of Eternitie, fixed in the heart? How apt is it; yea, industrious to remove far from conscience, the second coming of Christ, and ensuing Jugement? How fain would it build Mansions here, and take up with something short of God? Oh! how little doth Unbelief regard those Mansions of Glorie, which Christ is preparing John 14.1,2? How seldome or never, doth it take a view, with Moses, on mount Pisgah, of the celestial Canaan, the new Jerusalem, where is the Lambs Throne? Yea, what low, cheap, undervaluing thoughts hath Unbelief of that promised Land? Thus it is said of the unbelieving Jews, Psal. 106. 24. Yea, they despised the

the pleasant Land, (or the Land of desire) and *believed not his word*. This pleasant land *Canaan* was a type of Heaven; and in despising it they despised *Heaven*; and all this lay wrapt up in the bowels of their *Unbelief*. They did not yield a real, supernatural, firme, certain, practic Assent to the word of promise touching *Canaan*; and therefore they despised it; and not only that, but also the celestial *Canaan*, which made God swear in his wrath against them, that they should not enter in, *Heb. 3. 11*. So much for the *Material Notions*, both general and particular, which Unbelief is ignorant of.

2. I shal treat a little of the *formal Object* of Faith, and how far Unbelief is defective therein. The *formal Object* of Faith, as it comes under the Notion of Assent, is the *Divine Veracitie, or Autoritie of God, appendent to his Word*. For look as in the *Workes* of God, there are certain *Divine Characters, Ideas, Impresses, or Notices* of Gods *Wisdome, Power* and *Goodnesse*; which a spiritual heart contemplates, and admires; so likewise in the *Words* of God, there are certain *Stampes* and *Ideas*, of the *Veracitie* and *Autoritie* of God; which the Believer contemplates and assents unto, as the *formal object* of his faith. Thus *1 Thes. 2. 13*. *Because when ye received the word of God, which ye heard of us, ye received it not as the word of men; but (as it is in truth) the Word of God.* [Not as the word of men.] As here notes a *Reduplication*, i.e, the *formal reason, proper motive, or principal ground*

The formal Object of Unbelief.

of their assent to Gods Word, was not any *Human Autoritie*; but the *Divine Autoritie*, or *Veracitie* of God. And here lies the main *specific, essential Difference*, betwixt *divine*, and *human* faith: *Divine faith receives the Word of God, as the Word of God*; under that *Reduplication*, *i. e.*, as it is clothed with *Divine Autoritie*; but *human faith receives the Word of God, as the word of men*, *i. e.*, as clothed with some *human Autoritie, Church-Tradition*, or the like *commun Motives*. Now this human faith, as to the Word of God, is no other than *real unbelief*: For he that believeth the Word of God, only as commended to him by the Church, doth really disbelieve the same. It is not the *Object*, believed, but the *formal Reason* of our belief, that distinguisheth a *Divine* from a *human* faith: He that assents to *divine Truths* merely on *human Grounds or Reasons*, can have but an *human* faith, which is *real unbelief*: as he that assents to *natural Truths*, reveled in the Word of God, as reveled, and clothed with *Divine Autoritie*, has a *Divine* faith. So that albeit the mind assentes to the whole Word of God; yet if the *principal ground*, or *formal reason* of its assent be not *Divine Autoritie*, its Faith is but *real Unbelief*. And here lies a main plague of *Unbelievers*, its possible they do assent to the whole Word of God; ay, but yet they see not those *sacred Characters*, those *Divine stamper* of Gods *Autoritie*, and *Truth*, which are appendent to his Word; the chief ground of their belief is only some *human Tradition or Autoritie*.
Such

Such was the Faith of those *Samaritans*, John 4.40. who believed merely *for the saying of the woman, &c.* whereas afterward ver. 41. *Many more believed, because of his own word.* This is a Divine faith, there was a sound of Heaven in Christs own voice; a little Image, or Stampe of Divine Majestie, which the believing *Samaritans* could discern. O! Remember this, *If the Autoritie of God be not the chief bottome of your Assent, your faith is but Unbelief.* So much for the Notional object, both Material and Formal, of Unbelief.

CHAP. IV.

An Explication of Unbelief, as it opposeth, or is defective in the first Act of faith, namely Assent to the good things that belong to our peace.

WE now procede to the Act of Unbelief, comprised in that Notion, *If thou hadst known.* This knowlege must be commensurate to, or as large as its Object; which (as we have shewn) is either *Notional*, or *Real*: As it refers to its *Notional* object, so its termed *Assent*; as to its *Real* object, so *Consent*. We shal begin with the first; namely, *What it is not to Assent to the Notional matters, or things, that belong to our peace?* Now this dissent from the things that belong unto our peace, implies

The several gradations of Dissent from the sacred Notions of our peace.

fundrie Gradations, or Ascents; which tend much to the Explication of Unbelief.

1. Rejection of Divine Truths.

1. *Not to know, or assent to the sacred Notions of our peace, is to reject them.* This was the case of *Jerusalem*; she rejects al Christs gracious offers of peace: she wil not so much as lend an ear to them. Thus also it was with those obstinate Unbelievers, mentioned *Prov. 1. 30.* *They would none of my Counsel; they despised al my Reproof.* To reject the counsel of Christ, and to despise his Reproof, is the height of Dissent, and Disbelief: So *Jerem. 8. 9.* *Lo, they have rejected the Word of the Lord, and what wisdom is in them?* The Rejection of Gods Word is the highest degree of Ignorance and Unbelief. The like *Hos. 4. 6.* *Because thou hast rejected knowlege, I wil also reject thee.* This Rejection of the Word of God, is a kind of *total Infidelitie*; yea, such a Dissent, as implies an aversion in the mind from the sacred Notions of its peace: Wherefore it denotes the dregs of Unbelief; and a mind principled with enmitie against divine Truths. For Truth is the most beautiful thing that is: and of al Truths, Divine are the fairest. Now then to reject such, argues a mind very much debauched and distempered by sin.

2. Not to attend to sacred Notions.

2. *Not to know the sacred Notions of our peace, is not to give diligent Attention to them.* Many Evangelic Unbelievers dare not openly reject the things that belong to their peace; but yet they do not attend with diligence unto them. The first step of saving Faith is diligently to attend to the Reports of the Gospel;

to bow the ear to divine Truths, as *Pro. 5. 1. My Son attend unto my wisdom, and bow thine ear to my understanding.* This *Attention*, and *bowing the ear* to Divine Truths, is the first step to the *obedience of Faith*. Whence, by Consequence, not to attend, or listen with diligence to the Reports of the Gospel, takes in much of *Unbelief*. This also was the case of many unbelieving Jews, they did not attend to Christs Evangelic offers of peace. Thus *Psal. 81. 13. O that my people had hearkened unto me, &c.* i.e. given diligent *Attention* to my Word. *Attention* is the *Contention of the soul to understand*; and that which drawes it forth, is the admirable *Greatnes, Sweetnes, and Suitableness* of Reports: Unbelievers want an inward sense of the wonderful greatnesse, suavitie, and fitnessse of Evangelic gladtidings, and therefore no wonder that they attend not to them.

3. Men know not the things that belong to their peace, when they yield not a discrete, explicate Assent thereto. True saving Faith implies an expresse, judicious Assent: it carries with it the highest, and purest Reason; yea, the flour, and Elixir of Reason. What more rational, than to assent to the First, supreme Truth, Truth it self? Surely, Believers are no fools: they know *who* it is they believe, and for *what*: So *Paul 2. Tim. 1. 12. I am not ashamed: for I know whom I have believed, and am persuaded, that he is able to keep that which I have committed unto him.* Paul was not ashamed of his sufferings, because he knew whom

3. Not to
yield an
explicite
assent to
Divine
Truths.

whom he had believed : he did not content himself with a Popish implicate faith; but understood wel the object, and reasons of his Faith. Alas ! what is implicate Faith, but implicate Unbelief? Can he that understands not the Propositions he assents to, rationally believe the same? Is this to believe, to understand nothing of what we believe? Doth not this implicate faith destroy the very *formal Nature* of true faith? What ! may we suppose, that Divine faith consists in ignorance? If we pin our Faith only on the Churches sleeve, without ever understanding what we believe, is not our faith worse than that of Devils, who know what they believe, and therefore tremble? Yea, doth not this Implicate faith strip us, not only of our *Christianitie*, but also of our *Humanitie*? For, is not every rational Being so far a Debtor to truth, as to examine wel the reasons and grounds of his Assent? Yea, doth not this implicate *Popish* faith carrie in it much of *Atheisme*, and *Blasphemie*? For, to believe only as the Church believes, without examining the *Articles*, or *Motives* of our faith, what is it but to make the Church our *infallible God*, and our selves but mere *Brutes*, divested of reason? So that can there be any thing more destructive to the Notion, and Nature of true faith, than such an Implicate faith? And yet, alas! how commun is it among a great number of Christians? How many are there who pretend to be Believers, and yet understand little, or nothing of the main Articles, or grounds of their faith? It stands

stands on sacred Record, as a noble character of the Bereans, Act. 17. 11. *That they searched the Scriptures daily, whether these things were so.* Hence surely we may conclude, that an implicate faith is no better than virtual Unbelief.

4. *Not to know the things that belong unto our peace, is, not to give a supernatural, Divine Assent to them.* The things that belong unto our peace, are supernatural and divine; and therefore they cannot be truly apprehended by a Natural, Human Assent. To yield a natural, human Assent to things *Supernatural* and *Divine*, is no better than real Dissent. Now men yield not a supernatural Divine Assent to the things that belong to their peace. (1.) When the *principal Grounds*, *Formal Reasons*, and *proper Motives* of their Assent are only *natural* and *human*, i. e. when mens assent is grounded only on some human *Autoritie*, or *Argument*. Al faith is by so much the more *firme*, by how much the more *firme* and infallible the *Autoritie* of him that reports the mater is: If the *Autoritie* be only human, the Assent can be but human, and so fallible; the Assent to the Conclusion being founded on the strength of the Premisses, as the edifice is on the foundation: Now the strength of a *Testimonie* consists in the *Autoritie* of him that testifies: For such as the *principal* ground and Foundation of the Assent is, such wil the Assent be: and if there be any defect, or imperfection in the Foundation of our Assent, the same wil diffuse it self throughout the whole:

4. Not to give a supernatural Assent,

whole : If *Church-tradition*, or *human Argument* be the only, or main ground of our Assent, it can never be supernatural and divine, as before. (2.) Men yield not a supernatural Divine Assent to the Gospel, when the productive Principle, or Efficient of their Assent is not *Supernatural* and *Divine*, i.e. when their Assent is not infused by the *Spirit* of God. A natural Facultie can never, of itself, produce a supernatural Assent. And the reason is most evident, even from the common nature of al Assent ; which requires some Adequation or Agreement betwixt the Object, and the Facultie : Now what proportion is there betwixt a natural mind, and supernatural Truths ? Are not Divine Mysteries above the reach of a human Understanding, unlesse the Spirit of God come and clothe it with a divine Light ? Is not the natural mind shut against supernatural objects, until Christ, by his Spirit open the same ? Thence it is said, Luke 24.45. *Then opened he their Understanding, that they might understand the Scriptures.* They had some *habitual Light* before ; but Christ now extends and stretcheth their minds to a more full comprehension of the promises : To every degree of saving light, there is required a fresh Influence, and Assistance of the Spirit. Its said, *He opened their Understandings* : Men may open supernatural Truths, and Promises to our minds ; but none can open our minds to take in supernatural Truths, save the Spirit of Christ : such therefore as are not illuminated by the Spirit cannot know the things that be-
long

long to their peace. The Believer hath a Divine light, a supernatural instinct, whereby he understands, and assents to the voice of Christ in the Gospel; John 10. 27. *My sheep bear my voice*: just as the simple Lamb, by a natural instinct, discerneth the voice of her Dam from the rest in the flock.

5. Men know not the things that belong to their Peace, when the *Truths* and Promises of the Gospel take not deep root in their hearts. Our Assent ought to be commensurate, or proportionable to its Object: great and weighty Truths, must have a rooted and deep Assent: A superficial, indeliberate Assent to the great things of the Gospel, is but interpretative Dissent. This was the great defect of the Highway, and stonie ground, *Mat. 13. 19, 20, 21*. The seed sown by the *way-side*, was lost as soon as received: But the word sown in stonie hearts, was received with some joy, *i.e.* the *Novitie*, and greatnesse of the things offered, made some superficial Impression on their hearts; but yet there wanting a depth of earth, an hot day of persecution, soon blasted al. There is no Assent stable and firme, but what is deep and rooted. Thus much our blessed Lord assures us, in his Parable of the sandy foundation, *Mat. 7. 26*. whereas the sound Believer, who digs deep into the heart, and builds his assent on rooted, welgrounded Principles, though windy, stormy tentations beat against it; yea, albeit he hath a thousand objections against what he believes, yet his assent is firme and steadfast; because the bot-

5. Not to
give a deep
Assent,

to me.

οὐκ ἔστιν

ἡ ἀλήθεια

6. Not to
yield a real
Assent.

Rom. 2. 17,
18, 19, 20.

κ' ἐπιπλα-
σόν ἐικόνα.
Occum.

some Principles on which it is grounded remain firme. A superficial, precipitated, and rash assent is very staggering and mutable: when men judge according to the apparences of things, without solid deliberation, and deep inquisition into the grounds and reasons, they never arrive to a fixed Assent. Thence saith Christ, Joh. 7. 24. *Judge not according to the apparence, but judge righteous judgement.* A superficial assent is soon turned into dissent.

6. Such as yield not a Real, but only Notional Assent to evangelic Truths and Promisses, know not the things that belong to their peace. For things may then only be said to be truly known, when they are received as offered: Now the things offered in the Gospel are *practica*, or things referring to practice: Thence to yield only a notional assent to them, is really to dissent. Many of these unbelieving Jews, whom Christ condemnes in our text, had a very great *Forme of knowlege*, or Notional assent to the things that belonged to their peace, as 'tis evident from Rom. 2. 17, 18, 19, 20. *Behold thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest his wil, and approvest the things that are more excellent, being instructed out of the law, &c. i.e.* Thou art an accurate Critic in the law, thou canst exactly distinguish between things clean and unclean: and then he sums up al in one expression, ver. 20. *Which hast the forme of knowlege, and of the truth in the law.* *μορφωσιν* here signifies (κ) an Artificial Image, Scheme, Figure, or Picture of knowlege

lege; and its opposed to a *substantial, solid, real knowlege*; which is filed, *Prov. 2. 7. Sound wisdom, or Essential knowlege*. These unbelieving Jews had a *notional Idea*, an *artificial Scheme*, a curious picture of knowlege; but they wanted the *real, substantial, essential* contemplation of those things, that belonged to their peace. Now as there is a vast difference between the contemplation of things in pictures, or shadowes; and the contemplation of them in their own proper substances: So here, the Unbeliever that views the things of his peace only in Pictures, Systemes, or Notions, comes far short of the Believer, who views the same *Intuitively*, as they lie wrapt up in Evangelic promises. Faith is described *Hebr. 11. 1. The substance of things hoped for, i.e.* it hath a real, substantial contemplation of things hoped for, as if they were actually present, before the eyes: and then it follows, *The evidence of things not seen*; The invisible things of celestial *Canaan* become visible to an eye of faith: whence it is apparent that he who has only a notional knowlege of the things that belong to his peace, is really ignorant of them. Mere *Speculative Assent* to things practic, is no better than *real dissent*: For our Assent is then only true, when it is agreeable to its object, formally considered. The things of our peace are most *substantial and real*; but the Unbeliever assents not to them as such: he sees them only in Words, Notions, and Imaginations; and therefore counts them but mere conceits, fine-spun Notions,

Notions, and curious Pictures: His *forme of knowlege is but real Ignorance.*

7. Not to
give a spi-
ritual
Assent.

7. *Men know not the things that belong to their peace, when their Assent to them is Carnal, not Spiritual.* The things that belong to our peace are most spiritual; they admit not the least commixture of what is carnal; and therefore a carnal mind never truly assents to them. Things Spiritual cannot be apprehended by any but a spiritual facultie: Carnal assent to things spiritual, is real dissent. How can he assent truly to any sacred Truth, who understands nothing truly of that he assents unto? Thus the Apostle argues strongly,

1 Cor. 2.

14.

1 Cor. 2. 14. *But the natural man receiveth not the things of the Spirit of God, for they are foolishnes to him: neither can he know them, because they are spiritually discerned.* (1.) By this *Natural, or Animal man*, we must understand every irregenerate man, who has not his mind imbued with saving Faith. (2.) Of this man its said, *he receiveth not; & ὁκνεῖται*: its a Metaphor assumed from narrow-mouth'd vessels, which cannot take in things too big for them: *The things of the Spirit of God* (which are the same with the things of our peace) are too big for *Animal, Natural Minds*. Yea, (3.) He addes, *Neither can he know them*: there is a moral Impossibilitie that he should know them: and why? that followes (4.) *because they are spiritually discerned*: As if he had said; Alas! how is it possible that he should know them? What proportion is there betwixt spiritual Objects, and a carnal

carnal Subject? Must not every *visive facultie* have some agreement with the *object visible*? And is there any agreement betwixt a carnal mind, and things spiritual? Is not every thing that is received, received according to the nature of the Recipient? Doth not then the carnal heart receive things spiritual carnally; as on the contrary, the spiritual heart things carnal spiritually? Thence saith Christ to the unbelieving Jews, Joh. 8.15. *Ye judge after the flesh, i.e.* ye judge of me, and of my Gospel, only in a carnal manner, by carnal Reason, and therefore no wonder ye believe not in me.

8. *Such as content themselves with a general confused Assent to evangelic Truths and Promises, know not the things that belong to their peace.*

The more particular, and distinct our knowledge is, the more certain it is: General Notions are more confused and fallacious: a particular Dissent may well stand with general Assent. Therefore he that has some general confused Notions of the things that belong to his peace, lies under a particular ignorance of the same. This was the case of these unbelieving Jews; they had some general *notices* of the *Messias*; some rude confused *Ideas* of Heaven and God; but alas! How imperfect, how grosse, how insignificant were their Notions? Hence our blessed Lord exhorts them, that they would, in order to the procurement of a true saving faith, *Search the Scriptures*, John 5.39. *ἐρευνάτε*. Its a *Metaphor* drawn from the *sagacitie* of Dogs; which with their noses closely fol-

8. A general confused Assent.

Joh. 5. 39.

Metaphor.

A canum

sagacitate

sumta, &c.

low, Strigel,

low, and search into the sent of their prey. These unbelieving Jews had much general confused knowlege of the Scriptures: ay, but they wanted this Divine sagacitie, to inquire and search into them, as Dogs do into the sent of their prey: they could not sent the things that belonged to their peace, because they made not a narrow scrutinie, a particular, distinct, exact inquisition into evangelic Truths, and Mysteries. As if Christ had said: 'Ah friends! You pretend to believe *Moses* and the Prophets: You conceit your life lies wrapt up in them: But how comes it to passe then, that you believe not in me? Do not al the Scriptures testifie of me? Oh! here lies your sin, you wil not search into the Scriptures: you content your selves with some general confused Notions; without any particular, distinct Inquisition into the things that belong to your peace.

9. To suspend our Assent.

9. *Men know not the things that belong to their peace, when they suspend their Assent, or yield to any prevalent doubt, touching the truth of them.* I shal not dispute, what mesure or degree of *certainie* is *essential* to true saving Faith; but that it cannot consist in a mere *opinion*, or probable conjecture, without some degree of *certitude*, I think, is most certain from the current of Scripture. This is evident by the character *Paul* gives of *Abrahams* faith, Rom. 4. 19. *Being not weak in faith, i.e.* his mind did not hang in suspense, or under some prevalent doubt, touching the truth of the promise. This is illustrated by another notion,

Rom. 4.
19.

ver. 20. He staggered not at the promise through
 unbelief. *διὰ τὴν ἀπιστίαν* here signifies to he-
 sitate, or remain under varietie of anxious
 doubts and opinions : his mind was fully per-
 suaded of the truth of the promise, as it is
 expressed v. 21. *being fully persuaded, πληρο-*
φροῦνθεις : its a Metaphor borrowed from Navi-
 gation : as sails are filled with a good wind ;
 so his mind was filled with a fulnesse of assent,
 to the truth of the promise : there was no
 room for any suspense, or prevalent doubt.
 And this indeed seems essential to al true sa-
 ving Faith, that there be a prevalent certitude,
 or certain persuasion touching the truth of the
 object ; albeit many sincere Believers may be
 altogether uncertain touching their Title to, or
 Interest in the Object. My meaning is this :
 There ought to be a *plenitude*, or fulnesse of
 Assent to the Truth of the Promise ; albeit
 there may be wanting, in many Believers, an
 assurance of their interest in the things pro-
 mised. Now this certaintie of Divine assent
 ariseth partly from the certitude of the object,
 but more immediately from the *Demonstration*
of the Spirit, elevating, or raising the mind
 unto this certain persuasion, touching the truth
 of the promise. And herein true saving
 Faith is differenced from that which is com-
 mun and human : The Unbeliever may yield
 some feeble, staggering, instable Assent, to
 the good things that belong unto his peace ;
 but til he hangs in suspense ; his doubts are
 greater than his faith. Its true, the true Be-
 liever hath oft great doubts touching the Pro-
 mises ;

Joh. 10. 24

ἵκετε

hic est

quod

μετρωμενοι,

Luc. 12. 29

Suspensum

tenere.

Grot.

Luk. 12. 29

in μετρωμενοι,

Gracis non

eum modo

declarat

qui positus

est in sub-

limi, sed

etiam eum

cujus ani-

mus velut

misses; but yet his doubts are not so much of the truth of the Promisses, as of his interest in them; or, whether his apprehensions of them be true: whereas Unbelievers doubt of the truth of the Promisses, albeit they may be presumptuously confident of their Interest in them.

Thus it was with the unbelieving Jews, Joh. 10. 24. *How long dost thou make us to doubt? or, (1) how long dost thou keep our souls in suspense?* They hung, as it were, 'twixt Heaven and Hel; under much suspense, whether those things Christ preached were true or false: They did not totally dissent, and yet they could not fully assent to Christ. Thus they hung in suspense: for suspense is a middle, 'twixt Assent and Dissent: Though as to Divine Assent, every such prevalent suspense, or doubt touching the truth of the promise is real unbelief: he that assents not fully, doth really dissent. Therefore Christ addes, v. 25. *I told you, and you believed not:* they seem to lay the blame on Christ; the darknes of his Revelation; but he resolves all into their unbelieving hearts. The like character of unbelief we

find, Luke 12. 29. *Neither be ye of doubtful minds.* (m) *μετρωμενοι*, in its primary Notation signifies to be carried up aloft in the Air, as *Meteors*, *Clouds*, or *Birds*; which wanting a firme foundation, are tossed to and fro with every blast. So it signifies the same with *πεμπεδοι*, to wander; or with *αιπει* in a suspense, modo huc modo illuc inclinatur. Beza.

W. L. W.

C. 4. to the Assent of Faith.

שׁוּלָו, John 10. 24. to lift up the mind, or keep it in suspense. Hence also it is used to signify an anxious suspense, hesitation or doubt, touching the truth of things. This is the condition of many awakened sinners, they arrive at some anxious suspense or doubtfulness of mind, and that is all: They hang in the air of common conviction, between Heaven and Hell; for a little while til the prevalence of lust make them fall down again on the earth, where they lie buried in the ashes of their own convictions and profession: They dare not, they cannot yield a full, and prevalent assent to the Gospel of Christ: all that they attain unto, is a mere opinion, a suspensive faint Assent. Thus every unbeliever hangs, as a Meteor in the Air, under prevalent suspense, and hesitation, touching the truth of the promises. Thence Mark 11. 23. We find *doubting in heart*, and *believing* opposed. They that yield only an *opinionative*, doubtful Assent to the things of their peace, do really dissent: a suspensive faith is no faith in Gods esteem.

10. To yield only a cloudy, inevident, obscure Assent to the things that belong unto our peace, is not to know them. Divine Faith carries with it not only Certaintie, but also Evidence: Thus Hebr. 11. 1. Faith is the evidence of things not seen. Evidence implies a full, clear, manifest apprehension of things present, among which such are most evident, as are most visible: Thence the Sun is most evident, because most visible. Its true, the objects of Faith are altogether absent, inevident, and invisible, as to

10. An inevident obscure Assent.

n, Veritates fidei sunt evidenter credibiles.
Aquin.

2 Pet. 1. 9.

11. A legal Assent.

Sense or Reason; whence they are *skild*, *Things not seen*: ay, but yet they are *present*, *evident*, and *visible* to an eye of faith. So the Scholes determine, (n) *That the truths of Faith are evidently credible.* Oh! what a manifest, clear, intuitive vision doth Faith afford? But the Unbeliever sees nothing evidently and clearly: he has only obscure, misty, dark notions of the things that belong unto his peace: So 2 Pet. 1. 9. *And cannot see far off*: Like one that is purblind, or in a mist. The Unbeliever has no evident conviction, or discovery of the great things of the other world: he sees only things next to him, Objects of sense or reason; and therefore he knows not the things that belong to his peace. Some thinke the Original *μωανδζων* is used to represent the image of a false faith, under the Similitude of a blind man, who moving his eye-lids, may take in some confused obscure shadow of light; which yet is altogether *unuseful*, and *instructious*.

11. *Such as receive the things that belong to their peace with a legal Assent only, may be justly said not to know the same.* The main things that belong to our peace are *evangelic*; and therefore such must our Assent be, if right. To receive *evangelic* Truths only, with a legal faith, is really to disbelieve the same. Many convinced sinners, yield a very strong assent to all the terrors of the law: This, and that, and y^e other threat, belongs to me, saith the poor Sinner: I am he, to whom this sentence of the Law, and that curse doth appertain, &c. Its strange

strange to consider, how far awakened sinners may procede, in such a legal assent to *Law-threats*, and yet never attain to an Evangelic faith. This seems to be the case of those unbelieving Jews, mentioned *Hebr. 4.2.* *But the Word preached did not profit them, not being mixed with faith in them that heard it.* οὐκ ἐμεικται, *not being incorporated*: it seems to be a terme borrowed from meats; which being received into the stomach, and mingling with that *acid ferment*, or *juice*, which is lodged there, are by the assistance thereof digested, and so turned into good nutriment, blood, and spirits: just so the Word of God, being received into an *honest heart*, and *incorporated* with an *evangelic* faith, doth nourish and strengthen the Believer. Ay, but now these unbelieving Jews wanting this *acid juice* of *evangelic* faith, the word received profited them not. They yielded a legal assent to the threats of the Law; but yet, being void of an evangelic assent to the promises of the Gospel, they received no profit from the Word preached. Legal assent to the threats of the Law, if it procede no further, usually ends in greater unbelief, and securitie.

12. *Such also may be said not to know the things that belong to their peace, who yield only an involuntarie, forced Assent thereto.* This follows on the former; For a legal Assent is only forced, and strained; whereas an evangelic Assent is affectionate and free: whence it is made a character of those primitive Believers, *Act. 2. 41.* *Then they that gladly received* *12. Forced Assent.* *Act. 2. 41.*

his Word. What word doth he here mean? The word of promise, v. 39. For the promise is to you, and your children, &c. Its said v. 37. They were pricked in their heart, &c. i. e. They were wounded with the sense of their sin, in crucifying the Lord of Glorie; and having now the promise of life and pardon preached to them; O! how gladly do they receive this word? What welcome News is this? How are they overjoyed at such glad-tidings of Salvation? What content, what satisfaction, what pleasure do they take in this Evangelic word of life? How greedily do they receive, or assent to it, even as a voluptuous man receives his food, or a condemned malefactor his pardon? So much the word ἀπομείνω, gladly, doth import. Again, As many as gladly received the word: Here is a restrictive and distinctive note: For gladly here doth confine and restrain the sincere reception of the word, to these here specified, in distinction from the rest of the Auditors; of whom also many received the word, but not gladly: So that this note seems to be characteristic, and descriptive of true saying Assent, which hath joy and gladnesse mixed with it; They receive the word, and they receive it gladly: they assent to it, and they assent chearfully; they would not for a world but assent to it. As the eye sees the Sun, and sees it gladly; the ear hears Music, and gladly hears it: So faith assenteth to the Word of God, and assents with gladnesse: Though there be much obscuritie, and seeming contra-
dictie

riety to carnal reason, in some parts of Gods word; yet, so far as it appears to be the word of God, faith willingly assents to it: the mind is captivated to divine Testimonie. Though perhaps the poor Believer cannot rationally discourse, or reason touching the truths he assents to; yet he hath a *divine Instinct*, a *Spiritual Sagacity*, an *interne Sense*, whereby he tastes Divine words; and so can distinguish them from al human words, though sugared over with never so much spiritual Rhetoric. Thus he *receives the word gladly*. So also ἀποδεξάμενοι, signifies such a reception as an Host gives his Guest, or a man his intimate friend. Al which fully demonstrates, with what an affectionate Assent they received the Word of life. The like is mentioned of the Bereans, Act. 17. 11. *These were more noble* Act. 17. 11 *than those in Thessalonica, in that they received the word with al readinesse of mind, μετὰ πολὺν ὀρεξίαν, i.e., with an affectionate chearful Assent.* Indeed al true saving faith connotes a pious inclination in the soul: For the things that belong unto our peace being purely dependent on the Testimonie of God; if there be not a pious affection in the heart towards God, the sinner wil never assent to, & close with the promisses, and offers of life made to it. Affection to any person, makes us very credulous, or apt to receive his report: Love makes our Assent quick and chearful: it puts the best interpretation upon whatever is spoken: and if there be but an *half-promisse*, or a word hinted, that may be for encouragement, the lover

Psal. 119.
16.

lover is apt to apply it to himself, and improve it. Thus every word of God is an infallible oracle, to such as have a pious affection for him. Thus David describes his faith, by his delight in the statutes of God, Psal. 119. 16. *I will delight myself in thy statutes.* The original imports, *to behold with delight, or to contemplate with pleasure.* Oh! What satisfaction did David's faith find in the Statutes of God? But oh! how melodious and sweet was the joyful sound of the Gospel to David's faith? If the Law be so delightful to a Believer, because he sees therein, as in a Glasse, all the spots of his soul; Oh! how delightful then is the Gospel to him, which discovers the face of God, and Christ to him; yea, and transforms his heart into the same glorious Image? Hence it appears, that if our Assent to the Reports of the Gospel be not *affectionate and cheerful*, it is not saving. The Devils *believe and tremble*; but because they do not gladly assent, therefore their faith is not saving. So essential is an affectionate inclination to divine Assent. Whence it naturally follows, that such as afford only a forced *assent* to evangelic Truths, do really *dissent* from them: such an intimate connexion is there between *Divine Assent*, and pious *Affection*.

13. Not to retain the things of our peace.

13. Not to know the things that belong unto our peace, is not to retain the same, when once received. This also is a consequent of the former: For things forced are not durable: when our Assent is only compelled by legal convictions, it lasts no longer than that compulsion,

philson, which gave foundation to it: whereas an affectionate Assent is very adhesive: it sticks fast unto its object: every thing delights to adhere to what it likes: If the heart be cheerfully inclined towards God, it will delight in its assent unto his words. But when our Assent is grounded only on *legal Threats*, and forced convictions, how soon doth it wear off, and die away? This was the case of many unbelieving Jews: they had now and then some astounding convictions, such as produced in them a great Assent to the words of Christ: Oh! What *Attention*, what *Reverence*, and *Respect* do they give to Christs word? But alas! how soon is their Assent turned into Dissent? Thus John 5. 38. *And ye have not his word abiding in you.* *μὴ ἐνέχῃ*, (*n*) to abide signifies with John, to dwell, or take up its fixed habitation: The Word of God now and then found some place in their minds, as *vi* 35. 24, but it did not inhabit there: it lodged there, but as a Traveller in an Inn, for a night only. There are many Professors, who entertain the glad tidings of the Gospel for a season, but they retain them not: Whereas David saith, Psal. 119. 11. *Thy word have I hid in mine heart, that I might not sin against thee.* There seems to be an elegant Metaphor in the word *hid*, drawn from those, who having found a choise Treasure, they hide it, thereby to secure it. Thus David *hid Gods word in his heart*. Whence Christ pronounceth a blessing on those *that bear his word and keep it*, Luk. 11. 28. Hence that exhortation, Hebr. 2. 1. *Therefore we*

n Jo. 5. 38.

μὴ ἐνέχῃ,
Johanni
est infigi
Grot.

Psal. 119.
11.

Luk. 11. 28

we ought to give the more earnest heed to the things that we have heard, lest at any time we should let them slip. *μη ποτε παροξενωμεν*, i.e. let them slide away as water through a Mill, which never returns more. He that lets evangelic Truths slide away, out of his heart, cannot be said to know the things that belong unto his peace: Al true Divine Assent is permanent and lasting: he that ever dissents from, never yet truly assented to Evangelic Notions of peace. We find this Divine Retention of Gods word wel expressed by Moses, in his exposition of the Law, *Deut. 6.6,7,8,9.*

14. Low
estime.

14. Such as have not a transcendent esteem, or great and sublime thoughts of the things that belong to their peace, may also be said not to know them. For an object or thing is then only known truly, when its worth and value is in some measure known: He that has only poor, unworthy, base thoughts of great things, may be said not to know them. The efficacy, vigor, and strength of every Assent, ariseth from the right valuation of the object: For the minds adherence unto truth is more or lesse prevalent, according to the apprehension it has of their value: unto several truths equally apprehended, the minds assent, or adherence is not equal; but greater or lesse, according to the esteem it has of their worth. Thus the prevalence, vigor, and efficacy of our assent, and adherence to supernatural Truths, doth naturally arise from the apprehension we have of their value: and thence a true assent to divine Notions, and Promisses alwaies carries

ries admiration in its bowels: he that doth entertain the great Mysteries of the Gospel with a cheap, mean estimate only, doth really disesteem the same: An undervaluing low assent to divine Truths, is real dissent: Certainly such know not Christ, who esteem him not as the Worlds wonder. This Christ Ironically upbraids the unbelieving Jews with, John 7.28. *Ye both know me, and know whence I am; &c.* He speaks Ironically in reple to the Jews reprocheful speech, v. 27. *Howbeit we know this man whence he is, &c.* As if he had said: You neither know me, nor yet the Messias, as you pretend: for if you knew me and whence I am, you would highly esteem me as your Messias, sent by God, &c.

Joh. 7.28

Lastly, *They know not the things that belong to their peace, who give only a sterile, dead, unactive assent to them.* True Divine Assent is full of Life, Virtue, and Activity: A barren dead faith is real Unbelief: the end of saving knowlege is Practice: Unprofitable knowlege is one of the worst kinds of Ignorance. All sacred Sciences are Affective and Effective: That Assent which doth not kil sin, will never give life to the sinner: Divine Assent leaves suitable Impresses, and sacred Stampes on the Heart. Doth thine Assent to the things That belong to thy peace fil thy soul with Admiration of, and Love unto them? Is there an agreement twixt thine heart, and the things thou believest? Thou saiest, thou assentest to the Truths of the Gospel; ay, but doth not thine heart dissent from the Duties of the Gospel?

15. A barren Assent;

admir
ation
to. Belie
admission

spel?

spel? and is not this a strong argument that
 Jam. 2. 26. thy faith is but a *dead Assent*? So Jam. 2. 26. *For
 as the bodie without the spirit is dead; so faith
 without works, is dead also.* Though works
 are not the *cause*, which gives life to faith;
 yet they are necessary products, which argue
 life in faith. A living faith is full of *vital spi-
 rits* and operations: he that wants these, has
 only a *dead corps* of faith, or the name of a
 Believer. David gives us a better account of
 his faith, Psal. 119. 11. *Thy word have I hid
 in mine heart: and why should I might not
 sin against thee?* He gave a deep, firme, pra-
 ctic Assent to Divine truths, such as kept him
 from sin. So much for the first part of Unbe-
 lief, as opposite to the assent of faith.

Psal. 119.
 11.

CHAP. V.

*The Explication of Unbelief in reference to
 its Real Objects; and its first main
 Act, consisting in the Wils rejection of
 Christ.*

HAVING finisht the *Notional* Objects, and
 Acts of Unbelief, it remains that we
 procede to the Explication of its *simple, real
 Objects*, and the *Acts* which answer thereto.
 (1.) As for the *simple, real Objects* of Unbe-
 lief, they will, as before, be best explicated by
 considering, what are the *simple, and real Ob-
 jects*

1. The
 simple
 Objects of
 Unbelief.

jects of Faith: For Unbelief being but a privation of faith, it has one and the same object therewith. Now the *simple, real Objects* of Faith regard either our *Present*, or *Future* state: As to our present state, the object of Faith is either *Remote* and *Ultimate*; or *Next* and *Immediate*: The *Remote* and *Ultimate* object of Faith is the *Deitie*, or *Divine Essence*: The *Next* and *Immediate* object of Faith is *Christ*, *God-man*, and *Mediator*, betwixt God and Men. The object of Faith, as to our future state, is *approching Glorie*, *Heaven*; or, al those good things *hoped for*, *Heb. 11. 1.* According to this distribution of the *real Objects* of Faith, we may, with facilitie, determine, what are the objects of Unbelief? or, what are those *Simple, Real things*, that *belong to our peace*, which Unbelief refuseth? Of these we shal treat but very concisely; because they wil again fal under consideration, when we come to the *Aggravations of Unbelief*.

Unbelief
refuseth.

1. God.
1. His Being.

2. His At-
tributes,
Wisdome.
Faithful-
nes.

1. Unbelief is a *Rejection of God*, his *Divine Essence*, *Attributes*, *Providence*, *Workes*, *Ordinances*, and *Glorie*: which are al great *In-gredients of our Peace*. Unbelief strikes at the *Deitie*, or *Divine Being*, which is the alone ultimate foundation of al saving Faith, *Heb. 11. 6.* Oh! what a world of *practic*, if not *Speculative Atheisme*, lies wrapt up in the womb of Unbelief? Again, how are al the *divine Attributes* struck at by Unbelief? Doth not Unbelief reject the *Wisdome of God*, by preferring carnal wisdome before it, *Luk. 7. 30.* Is not the *Fidelitie* and *Veracitie* of God op-

pugned

Soverain-
tie.

Mercie.

Justice.

Omnipo-
tence.3. Provi-
dence.. Ordi-
nances.

pugned by Unbelief, in that it receives not his *Testimonie*, and so makes him a *Liar*, 1 Joh. 5. 10, 11? How much is the *Soveraintie* of God opposed by Unbelief; in that it cannot, because it wil not, submit, either to his *secret*, or *reveled* wil? How doth Unbelief quarrel at, and murmur against the soverain pleasure of God, both *Preceptive* and *Providential*? It can neither yield *Active* obedience to the former, nor *Passive* to the later: It can do but little, and suffer lesse for God. Again, Doth not Unbelief offer much violence to the *Love*, *Mercie*, and *Compassions* of God? Is not *Mercie* clothed with the rough garment of *Severitie*? Is not the ugly vizard of Hatred, and Revenge, put on the beautiful face of *Divine Love*? Doth not *Divine Benignitie*, or *Bountie*, fal under censure of illiberalitie, when Unbelief, sets in the chair? Further, Is not *Divine Justice* *impleaded*, or *masqued* with the face of *Injustice* by Unbelief? Doth it not put light for darknes, and darknes for light; good for evil, and evil for good? Is not the *Righteous* God accused, as one that justifies the wicked, and condemnes the Innocent? Moreover how doth Unbelief narrow *Divine Omnipotence*; yea, look upon it as mere *Impotence*, and weaknes? Doth not Infidelitie also prescribe bounds to Gods *Omnipresence*, Exodus 17. 2-7? Is not Gods *Omniscience* also blinded by it, *Isai.* 40. 25? So also, for al Gods works of *Providence*, how doth Unbelief draw a Veil on the most glorious of them? Lastly, as for al *Divine Ordinances* and *Institutions*,

tutions, are they not dispirited, and made ineffectual by Unbelief? Is not prayer no prayer, Hearing the Word no hearing; are not Sacraments no Sacraments to the Unbeliever?

2. Unbelief refuseth Christ, the next immediate object of faith, and the great Mediator of our peace. Oh! what a large heart has Christ to give, but how narrow-hearted is the Unbeliever in receiving the things that belong to his peace? Is not Christ the great *Ordinance* of God, constituted, designed, and adapted to be the *Mediator* between God and man? And yet, Lo! how doth Unbelief sleight him, yea *slander* him, *reproche* him, *plunder* him, *grieve* him, *provoke* him, and *crucifie* him day by day? Is not Christ extreme liberal towards Sinners? Doth he not meet them half way, yea, prevent them in the offers of Grace? And yet, oh! how backward is Unbelief; how unwilling to come to him for life? What *Distances*, *Shineffes*, and estrangements from Christ, doth it continually delight in? Doth not Infidelitie attempt to turne the whole of Christs Mediatorie office, into a mere *shadow*, or *Romance*? What rare experiments hath Christ given of the *efficace* of his blood, the *energie* and power of his grace to redeme sinners? and yet how doth unbelief question, and cavil at al? What wonders are there in Christs love to sinners? how *omnipotent*, and *invincible* is it? What sweet *charmes* to conquer hearts has it? and yet how doth Unbelief cover al, with the masque of hatred and *crueltie*? Oh! what incomparable beauties

2. Unbelief
rejects
Christ;

are there in Christs person? how amiable and lovely was he, even in his lowest condition; in the Womb, Manger, and on the Crosse? Do not al the lines of Gods grace, and our duty meet in Christ as Mediator? how *inglorious* are the most excellent things in the world, if compared with Christs glorious perfections? and yet lo! how doth Infidelitie disgrace, and reproche Christ? What low, mean, *scandalous*, yea cruel thoughts has it of him?

3. Unbelief
refuseth
Heaven.

3. Unbelief rejects not only God and Christ, and the Holy Spirit, but also approaching Glorie, and al those good things hoped for of the other world. Oh! what grosse, and carnal conceptions has Unbelief of al those *invisible*, and *coming* Glories? How doth it turne al the great and glorious enjoyments of Heaven into mere insignificant *Fancies*, *Notions*, *Fables*, and *Sick-dreams*? Yea, doth not Unbelief despise and contemne those rich delices of future Glorie? Are not the sensual enjoyments of the flesh, the pleasures of *Egypt*, preferred before the ravishing delights of the celestial *Canaan*? Do not sensible goods weigh down the invisible weight of Glorie in the Unbelievers heart? But thus much for the real objects of Unbelief, of which more largely hereafter.

The Acts
of Unbe-
lief.

Señ. 2. We now procede to the several Acts of Unbelief, in relation to these real Objects; which may be also distinguished according to the several acts of Faith, whereof they are *Privatives*. The first and general act of Faith, in relation to Christ, its next and most immediate

diate object, is *Consent*, Election, or Reception of him as tendred in the Gospel: And opposite hereto, the first and great act of Unbelief is *Reprobation*, or *Rejection* of Christ: and this indeed is the most fundamental, and vital Act of Unbelief; that which our Lord doth most directly strike at, in this his doleful Lamentation, over *Jerusalem*: *If thou hadst known the things that belong to thy peace, i.e.* If thou hadst embraced, and received me thy King, and Mediator of peace, oh then! how happy hadst thou been? But alas! alas! thou hast rejected me thine alone Messias; and therefore, Lo! all the things of thy peace are hid from thine eyes. And that this *not knowing* the things that belonged to her peace, connotes *Jerusalems Rejection* of Christ, is further evident, if we consider the *Hebraic* Idiom, that lies wrapt up in this notion: For its a common rule among the Hebrews, *That words of sense, or knowlege implie Affection*: so that *not to know*, is not to elect, or embrace the things belonging to our peace. Whence its very manifest, that the Rejection of Christ, is the main thing which our blessed Lord intends, in this his black character of *Jerusalems* Unbelief. But seeing this Rejection of Christ is a comprehensive large notion, which admits a great latitude of degrees; we shal, as the Lord inables us, distinctly explicate its particulars.

1. Rejection of Christ.

This Rejection of Christ implies,

(1.) *The heart rejects Christ, when it openly opposeth him, and at the wooings of his grace.* 1. Open opposition.

This was the case of the unbelieving Jews for

the most part: Our blessed Lord comes with offers of Grace and Peace: But oh! how is he sleighted? how much is he contemned? what opposition is made against him, by the most and chiefest of them? Thus much our Lord himself complains of, under the Parable of *an Householder, who planted a vineyard, &c.* Mat. 21. 33, &c. whence he concludes, v. 42. *The stone which the builders rejected, the same is become the head of the corner: This is the Lords doing, and it is marvellous in our eyes.* Oh! what a *Marvel* is this, that the very *Builders*, the *Elders* and *Rulers* of the people, should reject their *Messias*, the chief corner-stone of their Salvation? The like Mark 8. 31. *And he began to teach them, that the Son of man must suffer many things, and be rejected of the Elders, and of the chief Priests and Scribes.* What? the *Elders* reject him? the *chief Priests* and *Scribes* oppose him? Oh! what a prodigious piece of *Unbelief* is this? And is this the sin of unbelieving Jews only? Are there not multitudes, who would fain be esteemed good Christians, and yet thus oppose, and resist Christ to his very face? What shal we think of the sensual Professor, who rolleth himself in the delices of *Egypt*, and cannot part with a lust for Christ? Where may we place the sleepy Christian, who logeth his head in the bosome of the *Times*, and sleepeth sweetly on the bed of carnal securitie, without the least attention, to the loud and repeted *knocks*, and *cries* of Christ? And may not alio many terrified awakened sinners be reckoned among the opposers

fers of Christ; even such, who though they see their sin and miserie, yet flie from Christ, as from an enemie; and choose rather to take refuge in their own carnal confidences, than accept of Christ as their Mediator? May not al these, and many more seeming Christians, be justly reputed Opposers, & Rejectors of Christ?

Dislikes of Christ.

(2.) *Such may be said to reject Christ, who, albeit they do not openly oppose him, yet maintain secret soul-disgusts, and heart-dislikes of Christ.*

Faith lies much in a *wel-inclined Affection*, or affectionate Inclination towards Christ: it supposeth a good liking, or pious propension towards Christ. For, while the sinner looks upon Christ as an enemie, or as a severe, austere Lord, he minds not going to him. Unbelief is very apt to take offense at Christ: it is il-minded towards him, and therefore on every trifling occasion offended at him. This was likewise the temper of the Unbelieving Jews, whence saith Christ, Mat. 11. 6. *And*

Mat. 11. 6.

blessed is he, whosoever shal not be offended in me, σκανδαλον

The word *σκανδαλιζῃ* signifies to set a gin, significat
trap, or *snare*; to put an obstacle or impediment in mens way, that so they may not proceed on. Some derive the word from *σκάω*, propriè tīgillum in instrumentis quibus capiuntur Lupi, aut Vulpes, aut Mures:
to halt, and so a *scandal* signifies originally a *sharpe stake*, or *stone*, that makes men to halt: others derive it from *σκάμβον*, a *crooked piece* Hesychius expresse inquit,
of wood, whereof they made *gins*, or *snare*s to catch wild beasts: (b) whence a *scandal* natu-

σκανδαλον τὸ ἐν μηχανῇς &c. *Commentarius Aristophanis inquit,*
σκανδαλῆες, sunt curva ligna in decipulis. Strigel. in
 Rom. 11. 9.

rally signifies a *gin* or *snare*. The word *scandal* sometimes also signifies a *stone*, or *block* in the way, at which men are apt to stumble, and *fall* : and thence in the old Testament it is taken for a *Fall*, and so sometimes for *Sin*, as *Judg. 8. 27.* where it is rendred a *Snare*. The meaning seems this : Blessed is he, whose conscience shal not be *scandalised* at me ; whose mind shal not be possessed with black scandalous thoughts of me ; by which the heart stumbles, and falls into many snares and gins. Oh ! what lies, and scandals doth the unbelieving heart raise of Christ ? Thus Unbelief fills the heart with disgusts, and offenses against Christ, which are as so many gins, or snares ; as so many sharpe stones, or bars to keep the heart from Christ. Faith breeds a good liking to Christ, and therefore it puts a good sense, a candid interpretation on al that is spoken by Christ : But oh ! what a world of offenses and scandals against Christ are there in this unbelieving heart ? how prone is it to quarrel with Christ ? What is this but to reject Christ ?

Heart cavils against offers of Grace.

(3.) *Such as do allow themselves in secret, Heart-cavils, and Disputes against the offers of Grace, made by Christ, do interpretatively reject him.* Some poor awakened sinners there are, who, peradventure have not any deep *disgusts*, and *dislikes* against Christ ; yet they studie what they can to raise objections against the tenders of life made by Christ. Its strange to consider, how the hearts of some lie at catch, and studie how they may evade the offers of Grace. Thus it was with the unbe-

unbelieving Jews; whose cavils for the most part arose, not so much from any desire of satisfaction, as from the bitter root of inveterate prejudices against Christ. So Luke 20.5. Luk. 20.5.

And they reasoned with themselves, saying, if we shal say from heaven, he wil say, Why then believe ye him not? The chief Priests and Scribes are here brought to a great Dilemma: They must either disown *John* to be a true Prophet; or they must own Christ for their Messias: Now they reason with themselves, how they may evade this forcible Argument. And is it not thus with a great number of awakened sinners? When Christ comes with a close conviction, and makes them see their necessitie of believing on him; Oh! what secret *Cavils* and *Disputes* are there against Christ? How artificial, and witty is Unbelief, to shift off Christ, and al his tenders of life? What stout *Logic* has every unbelieving heart against believing in Christ? What is this but to reject Christ?

(4.) *The wil may be said, at least virtually, to reject Christ, when it doth not justifie, or approve those Reports that are made of Christ, by the ministerie of the word, or in conscience.* This is a more refined degree of rejecting Christ, very commun among many great Professors. Some convinced Sinners are not so disingenuous as to be alwaies cavilling at Christ, yet they do not approve the Reports made of Christ as they ought. They have no considerable objections against evangelic offers; and yet the heart is unwilling to entertain them.

4. Not approving the reports of Christ.

They are unwilling to grant what they can hardly denie. This Christ calls being slow of heart to believe, Luke 24.25. *O fools and slow of heart to believe al that the Prophets have spoken.* This is the first part of faith in the wil, to iustifie, recognise, or approve that Assent which is wrought in the iugement touching Christ: And when Christ has obtained the Wils approbation and consent, he soon gains its affiance, or confidence. As a carnal heart, that approves of the offers of sin, is soon overcome by it: So an awakened heart, when once it comes to approve the offers of Christ, and the Assent made thereto by the mind, how soon is it induced to yield its consent to Christ? But oh! here lies the root of Unbelief, the wil doth not fully approve and allow, of what the mind is oft forced to assent unto. This was also the condition of many unbelieving Jews: So

Luk. 7.29.

And al the people that heard him, and the publicans justified God, being baptised with the Baptisme of John. The commun people and publicans are said to *justifie God*, i. e, they approved of what reports were made touching Christ: though its likely many of them, did it but with a temporary faith. But then it followes ver. 30. *But the Pharisees, and Lawyers (o) rejected the counsel of God against themselves; being not baptised of him.* How did the Pharisees; and Lawyers reject the counsel of God? Why it was by not justifying or approving, what God reported touch-

v.30.
 et dicitur,
 rectè ver-
 titur reji-
 cere: id
 enim opti-
 me op-
 ponitur

verbo dixit, quod est approbare & laudare. Grot.

ing

ing Christ: So that when the wil doth not *justifie*, approve, or commend, what God in his word, or by the dictates of conscience doth report touching Christ, it may be said to reject the counsels of God, and Christ. As the wil by approving the *Assent* of the judgement turnes it into *Consent*; so by disapproving the same it declares its *rejection* thereof. This holds true both in maters of Sin, and Grace.

(5.) *The Heart may be justly said to reject Christ, when it admits of demurs, and delays,* as to a complete closure with him. This is a more subtile, and refined degree of Unbelief. Some there are, who seem to justifie, and approve the Reports made of Christ, and their own Assent thereto: they have nothing to object against Christ: they seem wel-satisfied in the offers he makes: But yet al this while there is a secret *dilatorie*, procrastinating, delaying spirit in them: they would fain close with Christ, but not as yet: they have a wil for *hereafter*, but not for a *present* choice of Christ: they cannot as yet bid *Adieu* to their beloved lusts: a little slumber, a little sleep more they must have, in the lap of their *Delilabs*. This was the case of some tardy Disciples of Christ, among the Jews, as Luke 9. 59. *And he said unto another, follow me: but he said, Lord, suffer me first to go and bury my father.* He hath nothing to object against Christ; but seems abundantly satisfied in Christs offers; only he desires to be excused for a while, til he had buried his Father,

5. Delays
as to a
thorow
closure
with
Christ.

Luk. 9. 59.

ther. Again ver. 61. *And another also said, Lord, I wil follow thee : but let me first go bid them farewell, which are at home at my house.* Thus awakened sinners put off Christ, as Felix did Paul, with delays : If Christ wil but wait a while their leisure, wel and good ; they are then content to espouse him for their Lord : but at present, they have no leisure, because they have no heart, to close with Christ. Yea, is there not much of this *dilatatorie humor* in many wounded souls, who conceit they are not yet humbled enough, and therefore not meet to go to Christ ? Whereas indeed there is no such way to get an humble spirit, as to come to Christ for it. Certainly, al such delays argue much unwillingnes to believe : A *Wil* for hereafter only, is a present *Nil* : An election for the *future*, is no better than a present *Reprobation* : If you consent only for *hereafter*, you at *present* reject Christ. So long as you defer to do, what you know you ought to do, so long you wil not do it. Yea, what are these delays to embrace Christ, but a more slie rejection of him ? May not Christ justly estimate your delay to embrace him, a refusal of him ? Are not such *put offs* a kind of denial ? When Christ wooes thee long, by many sweet *Inspirations*, both of *Word* and *Spirit* ; for thee to stifle al these good motions, by continued delayes, doth not this argue a mightie unwilling heart to believe ? Hast thou the least shadow of Reason for thy delays to believe ? Thou saiest thou wantest Grace : ay, but mayest thou not, by believing,

believing, receive Grace for Grace ? Is not Grace both in *being*, and *degrees* the effect of Faith in Christ ? Do not thy sins greaten much by delays to believe ? Are not thy debts to Justice multiplied by not believing ? The longer thou forbearst to believe, wil not thy heart be the more averse, and backward to believe ? Peradventure thou conceitest Christ wil not receive thee, if thou comest to him : ay, but whence springs this prejudicate conceit, but from the unwillingnes of thine own heart to receive Christ ? Has not Christ declared himself to be more willing to receive thee, than thou canst be to come unto him ; as 'tis evident from the Parable of the *Prodigal*, Luke 16.22-28 ? Are not al thine objections against believing presently, but the *forgeries*, and *figments* of thine unwilling heart ? Remember, there is as great hazard in thy loitering delays, as in down-right rejection of Christ : For, albeit thy delays may be painted over with some apparent colours of humilitie, and fears lest thy faith would be *presumption*, yet Christ is as effectually opposed, and excluded thereby, as by manifest opposition. Thou hadst as good say it in down right termes, thou wilt have none of Christ ; as thus put him off, time after time, with dilatorie answers : Though the *Acts* differ in degrees ; yet the *Principle* and root is the same in one and t'other ; namely an unwilling heart : and this Christ sees ful wel ; and therefore thy *demurs*, *suspense*, and seeming caution, or delay to believe, greatly provokes Christ ;

Christ ; and is by him interpreted no better than a flat refusal of him. Al the relief thou hast is this, thou hopest to embrace Christ hereafter, when thou art more humble, and fit for him : But oh ! what a poor shift is this ? Tel me, mayest thou not be in Hel, before this hereafter come ? or, Wil not thine unwilling heart be more fortified against Christ by delays ? canst thou ever hope to be better, or more humble but by believing ? Oh ! consider what a world of Unbelief lies at the bottome of such an unwilling heart ; and how much Christ is rejected by such delays ? So much for Unbeliefs rejection of Christ.

CHAP. VI.

The Explication of Unbelief, as to the Wils defective Reception of Christ. wherein is considered its essential defects, both as to the Object, and Subject.

The Wils
defective
Reception
of Christ.

HAVING fininisht the first great Act of Unbelief, which consists in the *Wils Rejection of Christ* ; we now procede to a second, namely the *Wils defective reception of Christ*. Though indeed this second Act of Unbelief, differs from the former, not so much in *Essence*, and *Degree* ; (for every defective

fective Reception of Christ, is a kind of Rejection of him) yet we may thus distinguish them: The former Rejection of Christ we may look on as a more expresse and manifest piece of Unbelief; but this defective Reception of Christ is more subtile, and refined Unbelief: The former is more *commun*, and belongs, for the most part, only to carnal, secure sinners: But this later is more *proper*, and confined to close Evangelic Hypocrites: The former is more *Total* and *Universal*; this later more *partial* Unbelief. How many awakened sinners are there, who dare not openly oppose Christ; yea, that would not seem to have any *Dislikes* against his *person*; or *cavils* against his *offers*; yea, that seem ready to *justifie* and approve the reports, and convictions they have of Christ; and not only so, but also to close with him presently, without any *demurs*, and delays; I say how many such are there, who are thus far free from the Rejection of Christ, and yet guiltie of some essential Defect, or flaw in their Reception of him? Wherefore for the more full explication of the nature of Unbelief, it is apparently necessary, that we inquire into the severall essential defects, which Unbelievers are guiltie of, in their pretended, partial reception of Christ; for which they may be justly said, not to know the things that belong to their peace.

Now these *essential* Defects, which many evangelic, refined Hypocrites are guiltie of, in their seeming reception of Christ, may be considered, The Defects of Unbelief as to its object in receiving.

considered, either in regard of the *Object*, or of the *Subject* of this Reception: As for the *Object* of this defective Reception, mens seeming Faith is no better than real Unbelief; (1.) When they receive only a *false Christ* instead of the *true*: or, (2.) When they receive the true Christ under *false respects*, and considerations.

1. A false Christ.

1. We shal begin with the defects of Unbelief as to its *object*, in receiving only a *false Christ*. Oh! what a world of splendid, glittering Professors are there, who, notwithstanding their pretended faith in Christ, receive only a false Christ, a *formed Picture*, or *Idol* of their own sick phantasies, in the room of the true Christ? Unbelievers may be said to receive a *false Christ*, (1.) When they *compound*, or *adde any thing to Christ*: and (2.) *When they divide, or take any thing from Christ*.

1. A compound Christ.

(1.) *Such as compound Christ, or adde any thing to him, do thereby make him, as to themselves, a false Christ*. And are there not a vast number of refined Hypocrites, who are guiltie of this defective Reception of Christ? Do not some compound their *carnal Interest* with Christ? They would, forsooth, receive Christ; ay, that they would, as they conceit, with al their hearts; but they must have the world too. They need Christ to relieve their burdened consciences; and they need the world to relieve their sensual hearts. Was not this the very case of the young man, who came so confidently to Christ, with *what lack I yet*, Mat. 19. 20? *What lack I yet?* poor man!

Christ compounded with the world.

man! thou lackest the main, saith Christ Mat. 19.
ver. 21. *If thou wilt be perfect, go and sel that* 20, 21, 22;

thou hast, and give to the poor, &c. Christ saw his pretended reception of him was very defective; he knew what his beloved *Idol* was, and therefore pincheth him in that: and what follow,? v. 22. *He went away sorrowful,* *Supr*

[*περὶ λυπός*, besieged with sorrows, or rather, beyond measure sorrowful: for *περὶ* here is not a Preposition, but an Adverb, and signifies exceedingly, eminently; as our Latin per, (which is supposed to be derived hence) in *perquam*, &c. Oh! what a deluge of sorrows pressed in on him? and why?] *for he had great possessions.* He had a *moneths mind* to be one of Christs Disciples: he seems very forward to give him a chearful reception; provided, that Christ would be content to loge with his *swinish Idol*, the world: But if this may not be; if Christ wil not be content to have the world for his *corrival*, then with a pensive sorrowful heart, he bids farewell to Christ. And is not this the very case of a world of rotten-hearted Christians; who could be content to give Christ good reception, would he be but content to admit of the world for his *corrival*? But if Christ wil not admit of a partner, then farewell to him; he is not for their turne. Yea, how many are there, who compound Christ with some *prevalent beloved lust*? Christ they must have to satisfy conscience, and lust they must have to satisfy their heart: hence they mediate a league between Christ, and their darling lust, which

dum tristis
Est enim
composita
dictio, ex
Adverbio
intendendi
per, quod
semper per
Paroxytonum est;
Et significat admodum, excellenter, valde nimis,
Schmiedius in Mat. 26. 38.

Christ
compound-
ed with
lust.

which seems to be the case of those forward Professors, Luke 13.26,27. who pretended to much acquaintance with Christ, but al the while were but *workers of iniquitie*; such as joined some *bosome-lust* with Christ. What is this but to make Christ a *Servant*, yea, a *Pander* and *Caterer* to lust?

Christ
compoun-
ded with
spiritual
Idols.

Lastly, Do not the best of refined Hypocrites join a world of *Spiritual Idols* with Christ? What shal we think of the *politic* Hypocrite, who joins his own *carnal prudence* with Christs wisdom? Where may we place the *gifted* Hypocrite; who places his *Evan-gelic gifts* in the room of Christ? May we not rank the *whining*, affectionate hypocrite among Unbelievers; since that he makes his *Tears*, and *melting affections*, in part, if not wholly, his Christ? What shal we conclude of the *devote*, *legal* Hypocrite, who makes his *Du-ties* and *self-righteousnes* a part, if not the whole of his Christ? Where may we rank the *self-dependent*, *self-confident* Hypocrite; who takes the *commun Assistances* and *Influen-ces*, of the Spirit, vouchsafed to him, and placeth them in the room of, or equal with Christ? Are not al these so many *false Christs*, or imaginary *Idols*, joined with Christ; which render the reception of him defective?

2. A di-
vided
Christ.

(2.) *Such as divide Christ, make him a false Christ, and so their reception of him defective.* As they who adde to Christ, so also they that take any thing from Christ, *transforme* him into an *Idol* of their own sick brains. And oh! what a multitude of close Hypocrites are defective in their reception of Christ, as to
this

this particular? How many are there, who seem content to receive our blessed Lord, under the notion of *Jesus*, a *Savior*; but dare not receive him as *Christ*, an *anointed King*, and *Lord*, to rule over their *Persons* and *Lusts*? This seems to be the case of the unbelieving *Jews*, John 1. 11. *He came unto his own, and his own received him not.* What? (p) Not receive their *Messias*? Do they not oft flock after him, and sing *Hosanna's* to him, as a little before our Text, *Luke 19.37*? Yes, they were content to receive him as a *Savior*, (so *Hosanna* imports, *Save us now*) ay, but they would not receive him as *King* and *Lord*: So long as he preacheth glad tidings of *Salvation*, oh! how welcome is he? what chearful treatment do they give him? who but *Christ*? ay, but when he comes to *king* and *lord* it over their lusts; to rip open their hypocritic, rotten hearts; to pinch and wring their lusts; oh then! how do they kick, and throw at him? Again, how do others divide between *Christ* and his yoke? The *wage* of *Christ* is *sweet*, and *pleasing*: but, oh! how *cumber-some* and *irksome* is his *worke*? This was *Israels*, temper, *Hof. 4. 16.* But *Israel* slideth back as a back-sliding beifer, i.e. (q) in beifer impatient of the Yoke. *Israel* loved to tread out the corne, *Hof. 10. 11.* because that was pleasing work, there was wages in the work: but O! how averse is *Israel* from plowing worke? What a burden is the yoke to her effeminate, tender neck? Further do not many seeming *Christians* divide betwixt the

Joh. 1. 11.
p. 8 πει-
λιν, i.e.
ut Domi-
nam, Grotj

q. Lōri
impatiens

Crown and *Crosse* of Christ? The *Crown* is very beautiful in their eye; but, oh! what a black ugly thing is the *Crosse* of Christ? How *pleasing* is it to reigne with Christ? but how *displeasing* is it to suffer with him?

Lastly, do not the most of Professors divide betwixt those good things that are *in* Christ, and those good things that flow *from* him? Al would gladly share in the *Benefits* of Christ; but how few desire to have share in his *Person*? How *forward* are awakened sinners, to catch at the *Righteousnes*, and *Merits* of Christ, thereby to screen off the scorching heat of Divine wrath? But how *backward* are they to close with the *Person* of Christ, as the *object* of their *fruition*? Thus *Unbelievers* pick and choose; take so much of Christ as as wil serve their turne, and no more: There is some one thing in Christ they like wel; but some other thing they as much dislike: They like the *Bloud* that came forth of his heart, to wash their guiltie Consciences; but oh! how do they dislike the *Water* that came forth also, to wash their filthy hearts? His smiling countenance, and gracious *Pardons* are very grateful to them; but oh! how ungrateful is his royal *Sceptre of Righteousnes*; his Sovereign *Autoritie*, and *Laws*? Thus *Unbelievers* diminish and take from Christ, in their seeming reception of him: which indeed is but to turne Christ into an *Idol*: For a divided Christ, as well as a compound Christ, is but a false Christ; no true Christ.

defective reception of Christ, is, when men receive ^{Unbelief} the true Christ, in a false manner, or under ^{as to the} false Considerations and Respects. There are ^{respects} many who seem willing to take Christ only, ^{under} and completely, without Composition, or Division; but yet there remains stil some essential ^{Christ is} defect, or flaw in the manner of their receiving, or in the formal Reasons, proper grounds, and fundamental considerations, on which they receive Christ. Though this may, in something, agree with the former, yet we may conceive this difference: in what precedes Christ is considered *Materially*; but now we are to consider him, as the *Formal Object* of Faith, and *Unbelief*: and so the first thing we are to consider herein, is the *Motives* and *Grounds* on which Christ is received.

(1.) *Unbelievers are defective in their manner of receiving Christ, when the principal Grounds and Motives of their receiving him, are only false, or at best but commun.* To receive Christ only on false, or commun Motives, is in truth, not to receive, but refuse him. And, O! what a world of Professors are greatly defective herein? Are there not a vast number of seeming Christians, who receive Christ only on carnal Motives, and Grounds? How many are there, who receive Christ, as the way to a *terrestrial*, or earthly, not to a *celestial*, or heavenly life? Do not some receive him, as the most compendious way to *Riches*? Others, as the way to *Honors*? &c. Was not this the case of many carnal Jews, who followed Christ only for the *Loaves*, and

Miracles, he wrought for them? Thus *Joh. 6. 15.* They were al in hast to make him King: and why? The reason you have, *ver. 26. Because ye did eat of the loaves, and were filled.* O! how sweet was it, to be fed by *Miracles*? Again how many are there, who receive Christ merely out of *Noveltie*, to please their *Phantasies*, and satisfie their *Curiositie*? And do not such soon grow weary of Christ? Thus it was with *Herod, Luke 23. 8.* he longs to see Christ; and why? to gratifie his curious eye, with the sight of some *Miracle*: and therefore when Christ would not humor his *curiositie*; how doth *Herod* deride, and set him at nought, *v. 11*? Yea further, do not many receive Christ on *Hellish* grounds, merely to *concele* a rotten heart, or some base practices? Lastly, are there not amany convinced, terrified sinners, who seem to receive Christ in good earnest, but tis only to quiet conscience; to allay the scorching heats of Divine wrath, which torment conscience? Surely this, albeit it be good in its kind, yet 'tis but a *commun Motive*, and therefore no firme Foundation for the reception of Christ. He that wil receive Christ as he ought, must take him, not only to ease conscience of the burden of guilt, but also to ease his heart of the Burden of lust. So much for the false, or commun Motives, which render some mens reception of Christ, no better than real Unbelief.

2. As to
the Grandeur
of
Christ.

(2.) *Unbelievers are defective in their manner of receiving Christ, when they receive him*

not in his *Grandeur*; or, in that *State*, and *Greatnes*, which is due unto him. A Prince is then received aright, when he is received according to his *Dignitie*. Should a subject receive his *Prince*, and entertain him no better than he would entertain a *Peasant*, or *Coun-trey-neighbor*; would not this be interpreted a contempt, rather than a kind Reception of his *Prince*? So Christ, if he be not received in some degree according to his *Grandeur*, *Dignitie*, and *State*, he counts it a contempt, rather than a good Reception of him. Christ must be received *as Christ*, i.e, as *Supreme Lord*, and alone *Mediator*, or he is not truly received at al: He wil be a *King*, or nothing. This was the great sin of the *Jews*, they could be content to receive Christ as a great *Prophet*, (as the *Mabumedans* do) but they did not receive him according to his *Grandeur*, or that *Greatnes* and *Glorie* which he was invested with; and therefore they are said not to receive him, *John* 1. 11. whereas *John* saies of the believing *Jews*, those who received him indeed, ver. 14. *That they beheld his Glorie, the Glorie as of the only begotten of the Father, ful of Grace and Truth: i. e,* They received him in al his *Grandeur*, *Splendor*, *Majestie*, and *Glorie*. The unbelieving *Jews* stumbled at the meanness of his *Person*, *Kingdome*, and *Glorie*. Christ wil be received as *King*, or not at al.

(3.) Christ is received in a false manner, when he is not received as offered in the Gospel. Christ is never received as he ought, unless he

3. When Christ is not received as offered.

be received as he is *offered*, i. e., on his own *Termes* and *Conditions*, without any *Limitations*, *Restrictions*, *Impositions*, or *Laws*, from such as receive him. If men come to indent with Christ, or impose termes on him, beyond what the Gospel allowes, Christ thinks it dishonorable for him, to enter into such a soul. So much for the defects Unbelievers are guiltie of, as to the object of their Reception.

The Defects of Unbelief as to the Subject of its Reception.

Sect. 2. The Nature of Unbelief may be further explicated, from the many *essential* Defects that attend the *Subject* of this *Reception*. Refined Hypocrites may be guiltie of notorious Unbelief, not only in receiving a *false Christ*, or the true Christ in a *false manner*; but also in receiving the true Christ, with a *false*, or *defective Heart*: If the wil be naught or defective, the Reception can never be good, or perfect. For every thing is received according to the *Qualitie* or condition of the *Recipient*. Now Christ may be received with a *naughtie*, or *defective Wil* several waies.

1. A rotten deceitful Heart.

1. *A rotten, hollow, deceitful Wil, is a base, naughty Wil.* He that truly receiveth Christ, receives him with a *sound* sincere heart: If there be any prevalent degree of guile and hypocrisie lodged in the *Bent* of the Wil, that renders it a rotten, hollow, hypocritic heart, such an one as Christ will never delight to dwell in. A believing heart is a *single heart*: it has single *Aims*, single *Ends*, single *Regards* to Christ: Wherefore a *double heart* is a false, treacherous, lying heart: What ever its *pretensions*

tensions to Christ are; yet still it has some oblique Regard, some *squint eye* on some beloved Idol: Such have, as Psal. 12.2. *An heart and an heart*; one heart for Christ, and another for some darling lust. Oh! What adulterous hearts have many glittering Professors? notwithstanding their pretences of Virgin-love to Christ, yet what secret *Hams* have they for some other lovers? What private *Dalliances* with inferior goods, are they guiltie of? How are their hearts distracted, and torne, as it were to pieces, between *Convictions* of sin, and yet *Affections* to sin; between *Assent* to Christ, and yet *Consent* to lust? What adulterous hearts are these! Such we find well characterised, James 4. 4. *Ye adulterers, &c.* A true Believer receives Christ with an *upright, strait heart*: he hath a *strait end*, and a *strait rule*: But oh? what *perversitie*, what *crookednes* is there in many mens hearts, who pretend to a reception of Christ? What secret turnings and windings are there? Surely such *divided hearts* are very *faultie*, as the Scripture tels us, Hos. 10. 2. *Their heart is divided, now shal they be found faulty.* A *divided heart*, or *Wil*, is a *naughty, adulterous, rotten, lying, perverse heart*, and therefore can never make a good subject for the reception of Christ. The faith of such is but rank Unbelief.

2. *The Wil is defective in the reception of Christ, when it is only incomplete, languid, and faint.* Saving Faith is the act of a Wil strongly bent, and determined for Christ. If the heart be not firmly resolved and fixed for

2. A languid, faint Wil.

Christ, al our faith is but mere fancie. So many degrees as we have of a bended wil towards Christ; so many degrees we have of saving Faith. Remisnesse argues division of heart, and this argues hypocrisie: Christ counts not himself duely received, unlesse he possesse the sanctified Bent of the Wil. And herein therefore lies the Soveraintie of efficacious Grace, in bending the Wil, to a correspondence with Christ: Til the bent of the Wil be purged from Idols, and opened to Christ, he never enters into, or inhabits any soul. Christ is too pure a Spirit, to loge with Swinish lusts, in one and the same Bent of Wil: he wil be al in al there, or none at al. So that they who give not Christ the entire Bent of their Wil, give him not that place which is due unto him; and therefore such may not expect his companie. May it be imagined that the Lord of Glorie wil take up his logement in that soul, where base nasty lusts have the same, or better room than he? Is this, even among men, counted good Reception, to entertain a person of honorable condition, in some out-loge, or in the same place with the Swine? And do not a world of great Professors thus receive Christ? How many are there, who loge Christ only in some out-Affections; in some faint, imperfect Desires? or, if some others are more civil to him, and afford him some room in their more inward Affections; yet is he not stil loged with the swine? have not some base lusts as good, if not a better room in the heart than

than Christ? Surely this is not to receive Christ: He that has not a stronger wil for Christ than for sin, is really unwilling for Christ, but willing for sin. If the heart be bent for lust, it is unbent for Christ: He that is only in a faint mesure willing to receive Christ, is *habitually* unwilling: such as are not prevalently resolved for Christ, are prevalently resolved for sin; and so *consequently*, and *virtually* unresolved for Christ. Yea, a faint and languid *willing* of Christ, is a *virtual* and *implicite*, though not formal *willing* of him: Imperfect, weak *volition*, or willingness to receive Christ, is *implicite*, and real *no-lition*, or unwillingnes to have him. Hence that sad complaint of God against Judah, Jer. 3. 10. *And yet for al this, her treacherous sister Judah hath not turned to me with her whole heart, but feignedly, saith the Lord.* Judah gave God some imperfect Reception; but it was not with her *whole heart*: the Bent of her wil was not turned towards him, and therefore she is said to embrace him but *feignedly*, or *in falsehood*; as it may be rendered. A *languid, partial* wil is but a feigned false wil, in point of faith: He that gives not Christ the *whole heart*, or the prevalent bent of his wil, (which in *moral* estimation passeth for the whole wil) gives him nothing but a *civil refusal*, or *denial*. Such as the Bent of the wil is, such is the man, as to Sin, or Grace.

3. *The Wil is defective in the Reception of Christ, when it is only terrified, and forced;* A terrified forced Wil.

not

not free, and chearful in closing with him. Many awakened sinners, while under dreadful *Terrors*, and *Horrors* of conscience, seem strongly inclined to receive Christ : who but Christ ? Ay, but how little have they of a chearful ready wil ? Are not al their closures with Christ wrung, and forced from them, merely by the violence of a tormented terrified conscience ? Do they not come to Christ only as a *wounded* person to his *Chirurgeon*, for a *Plaister* to heal conscience ? They receive Christ, but is it not only, as a *Bankrupt* entertains a rich *Suretie*, to pay their debts to the Law ? Surely, such involuntary, constrained *Receptions* of Christ, if they do not end in a more chearful *Election*, are but more modest *Refusals* of him ; Involuntarie election is a degree of real *Reprobation*. Albeit every *Election* hath something of the wil in it ; yet that may be termed an involuntary forced election, when the Wil, might it with securitie use its own freedome, would not elect, what it now closeth with. And oh ! how many terrified souls do, with such an involuntarie, forced Wil, receive Christ ? They see no beautie, or worth in Christ ; only they make use of him to serve a turne, to quench the flames of Divine wrath in conscience ; and when that is done they lay him aside again, as an uselesse servant : What is such an unwilling choice of Christ, but a more courtly rejection of him ? Do not such forced consents passe for real dissents, among more civil persons ? Such as entertain Christ in ther
extre .

C.6. *The Wils defective Reception of Christ.*

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extremities, and perplexities of conscience, with such an involuntary Wil, how soon do they lay him aside, when the storme is over? Was not this the very case of the unbelieving Jews, even from their infant-state in the Wildernes? So Psal. 78. 34. *When he slew them, then they sought him, and they returned, and inquired early after God.* When God awakened their consciences, by terrible judgements; Oh! how early do they inquire after their *Messias*? what chearful Reception do they seem to give unto him? Ay, but this was but a terrified, affrightned wil; they did but flatter him with good words: their heart was not right, as it follows, *ver. 36, 37.* A *forced wil*, is but a false *lying wil*; it is no *real Wil*, but *Nil*. When there is nothing on the Wil but mere *compulsive* terrors, it never gives a fiducial reception to Christ: Til the wil be in faith, it's never saving. Convictions of sin, *seconded* by legal Terrors, may compel some to believe; but if there follow not a *Spirit of Adoption* and libertie, that faith proves only *legal*, and *temporary*. We find a good character of evangelic faith in *Zacheus's* reception of Christ, Luke 19. 6. *And he made haste, and came down, and received him joyfully:* His wil was in his faith: he received Christ, and would not for a world, but receive him: He believed, and would not but believe: His heart was in the work: it was his joy and delight to entertain Christ, not only in his house, but in his heart also. But is it thus with al that pretend

Psa. 68. 34.

Luk. 19. 6.

tend to receive Christ? Are there not many who receive Christ, under *dolors* and rackings of conscience, who yet have no liking to him; yea, who would gladly shift themselves of him, were their troubles of conscience once wel over? Do not the hearts of such secretly draw back from Christ; yea entertain an inveterate, old grudge against him, while they seem willing to draw near to him, and make use of him in their extremitie? Have not such soon enough of Christ? are they not soon weary of him, and therefore turne him off again, as soon as he hath served their turne? Do they not secretly wish that they might be saved by their own doings, rather than by believing in Christ? Its true, they, in a sort, receive Christ; but how is it? Is it not as a wounded captive receives his enemy with fair words, to save his life; whiles yet he hates him in his heart, and is grieved, that he should need his enemies favor? Surely this is not to receive Christ gladly: For to such it is a burden to be beholding to Christ for Salvation: They had rather be saved any other way than by Christ: Oh how glad would they be, if God would but accept of their own goods works, instead of Christs merits: whereas a true Believer would to choose, be saved by Christs merits, rather than by his own: he is abundantly satisfied in Christ, and the way of Salvation by him: his wil doth electively hug and embrace Christ, as his best friend. Thus *Zachens* received Christ joyfully.
joyfully.

Its true, many sincere Believers, at first, whiles under a *Spirit of Bondage*, have only a *terrified, affrighted* wil : yea, after they have received a *Spirit of Adoption*, and Christ, by saving Faith, how much of an *unwilling heart* do they find mixed with their faith ? What *legal, selfish* regards have they oft towards Christ ? Ay, but this is the *distemper*, and therefore the *burden* of their souls : They are never better pleased, than when their wils are most *cheerful, spiritual*, and *forward* in closing with Christ : How greatly do they approve of, and delight in the way of salvation by Christ ? What contentement, and pleasure do they take in believing ? How much rather had they have their Grace, peace, and comfort in Christs keeping, than in their own ? But is it thus with Unbelievers, such as receive Christ only with a *terrified, legal Wil* ? Is it not a burden to them, that they should be driven to such streights, as that none but Christ can relieve them ? Is there not a secret displeasure, and dislike against Christ, even while they are forced, by reason of their extremities, to make use of him ? Would they not be glad to be eased of Christ, were their consciences eased of their trouble ? Such is the temper of a terrified wil. And so much for the Unbelievers defective Reception of Christ.

CHAP. VII.

Unbelief explicated as to its Defects, in Adherence to, Recumbence on, Satisfaction in, Obedience to, Application of, and Waiting for Christ.

3. The
Wils De-
fects as to
adherence
unto
Christ.

3. **H**AVING explicated the Nature of Unbelief, from its defective Reception of Christ, we now procede to those defects which attend the *Consequents* of such a Reception. And we shal begin with the Wils *Adherence* to Christ; which seems to be an immediate consequent of the foregoing Reception of Christ. Adherence is an essential branch of Faith; and that which naturally follows upon al reception of Christ: So that he, who doth not firmly, yea, inviolably adhere to Christ, may be justly said, never to have received him aright. (r) Faith is defined *a firme & rooted Disposicion, or Habit*: Moses, in his Exhortation to the unbelieving Israelites, adviseth them to *cleave unto God*, Deut. 10. 20. The Original, in its primarie notion, signifies *a conjugal adherence*, such as is between Man and Wife; as *Genesis* 2. 24. and so it denotes here that conjugal adherence which the soul ought to maintain towards Christ, as its husband; which *Paul* also expresth by the similitude of *Marriage*, Ephes. 5. 25--32. and 1 Cor. 6. 17. by *cleaving to the Lord*. This *conjugal adherence* of the Believer to Christ, is wel illustrated by *Ruths* cleaving

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d̄i a d̄i n̄s̄
ō x̄ u 29 t̄a t̄h
29 β̄ i β̄ a i o -
t̄a t̄h.

Deut. 10.
20.

cleaving to her Mother, *Ruth 1.14,16.* The like *Job 41. 17. They are joined one to another, they stick together, that they cannot be sundred.* Such ought to be the *inviolable* adherence of the soul to Christ. So *Act. 11.23. Barnabas* exhorts them, *with ful purpose of heart to cleave unto the Lord.* Faith is a mighty *adhesive* and *tenacious* Grace: it adheres to Christ as the *Needle to the Loadstone*: yea, it follows hard after Christ, though he may seem to run from the soul; yea, to turne against it as an *emie*. Thus *Psal. 63. 8. My soul followeth hard after thee.* *Psal 63.8* Christ had deserted him, but he could not desert, or leave Christ: his soul cleaves fast to Christ, albeit Christ seems to shake off his soul: for so *קָדַר* signifies; and so it is rendred by some, *My soul adheres to thee.* Such is the temper of Faith. But now *Unbelief* is alwaies drawing back from Christ: Though it may, under a storme, shelter it self under Christs wing, and give him some forced reception; yet it soon has enough of Christ; and therefore cares not how soon it be rid of him, when its turne is served. This backsliding temper of *Unbelief* is wel expressed, *Hebr. 3.12. Take heed, Heb. 3.12: brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.* An unbelieving heart is a backsliding heart: *Unbelief* is one of the greatest cowards in the world: every shadow of danger makes it draw back from Christ. Whereas true faith is ful of Masculine, undaunted courage: it can follow Christ through a sea of blood:
yea,

yea, it dares not let go its confidence in Christ, though he seem to shake the soul over the flames of Hel, or drag it through the lake of fire. The weakest believer, at his greatest straits, keeps his *Reversion* of Christ : Though Christ's Divine *Suavities*, and spiritual consolations forsake him, yet he doth not *totally* forsake Christ ; nor yet his dutie : He may fall into sin, and fall backward unto backsliding, yet he dares not lie in his *fals* : His soul is rooted in Christ, and the Covenant ; and therefore never dies : The spirit of Christ abides in him, and that causeth him to abide in Christ, *radically*, and *habitually*, even under
 Heb. 3. 14. the most severe Winter of Tentation. So it followes ver. 14. *For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end.* The word *ὑπόστασις*, rendred here *Confidence*, signifies, in its primary notion, a firme *basis*, or *foundation* ; a *subsistence*, and *substance*. Faith gives a firme *foundation*, *subsistence*, and *stabilitie* to the soul ; so that it keeps stedfast in adhering unto Christ, even in the most unstedfast times. But now Unbelief has no *foundation*, and therefore no *subsistence* : It is stable in nothing but Instabilitie. Oh ! how fluctuating, staggering, unstedfast is the unbelieving heart, even in the most stedfast times ? How apt is it to draw back from Christ, on the least apparence of difficultie ? Unbelievers do, as the *Philistines*, 2 Sam. 5. 21. forsake their *God*, when their God forsakes them. And this drawing back is so essential, and natural
 to

to Unbelief, as that they are reciprocally used one for the other. So Heb. 10. 38. *Now the just shall live by faith : but if any man draw back,* i. e. believes not in, or adheres not to me. Thus again ver. 39. *But we are not of them that draw back unto perdition ; but of them that believe, to the saving of the soul.* Where *drawing back* is opposed to believing, and so expressive of Unbelief, its most natural genius and disposition ; which is to *draw back* from Christ. Now this *drawing back* of Unbelief has a double Object ; (1.) God in Christ, the supreme end, and object of faith : and (2.) Divine Institutions, and Appointments, which are the Means, in and by which Faith adheres to God in Christ. This later, seems chiefly (though not exclusively) intended in this place ; as it appears by the whole scope of the precedent discourse ; wherein the Author gives the *Hebrews* a strict Admonition, *To beware how they did forsake the assembling of themselves together, as the manner of some was,* to avoid persecution, v. 25, &c. So that to draw back from the Institutions, and Ordinances of Christ, is here, as it may justly be interpreted, a drawing back from Christ. And this is grounded on a great Maxime in Nature, which teacheth us, *That he who forsakes the means, forsakes the end.* For he that firmly wils, and adheres to an end, doth also firmly wil, and adhere to the means, which have an intimate, and essential connexion therewith. Yea, the more difficult the means we undertake for Christ are,

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Heb. 10.
38, 39.

the firmer is our adherence to him, as our End. Whence it is evident, that so far as any soul forsakes the Institutions, and Ordinances of Christ, so far he forsakes Christ: Withdrawment from the means of Grace, appointed by Christ, is a withdrawment from himself: and herein much of the spirit of Unbelief discovers itself and its malignant influences. This was the great iniquitie of the unbelieving Israelites, as we find them characterised, *Hof. 11. 7. And my people are bent to back-sliding from me.* Their backsliding lay, chiefly, in forsaking the Institutions and Appointments of God, and giving up themselves to Idolatrie, and superstitious Worship. This also was their sin, in the Wildernesse, as it appears, *Psal. 78. 37. For their heart was not right with me, neither were they stedfast in his Covenant.* Albeit they had engaged themselves to Christ, by a *solemne League and Covenant*; yet what a crooked, perverse, lying heart was there in them? How unstedfast were they in his Covenant? how did they play off and on, fast and loose, to and fro, up and down with Christ? Such is the nature of Unbelief: whereas our blessed Lord instructs us *Luke 9. 62. That no man having put his hand to the plough, and looking back, is fit for the Kingdome of God, i. e.* He that doth not persevere in adhering to Christ, never truly believed on him; A temporary faith is no better than real Unbelief; That faith was never real, which is not lasting.

4 Diffi-
dence and
Distrust.

4. Another branch of Unbelief consists in
Diffidence

Diffidence and Distrust, as it is opposed to the *Recumbence* of faith. Faith is the most *passive* Grace: it can do or suffer nothing without Christ: and therefore its force, and strength consists in *Recumbence* on Christ. Faith never knows better days, than when it goes most out of it self, and rests on Christ. Hence we find the Nature of Faith oft described, by its *Recumbence*: So Psal. 37. 5. *Commit thy way unto the Lord; trust also in him, and he shall bring it to passe.* Commit, *לִּנְתֵּן* i.e. Devolve, or Rol thy way, i.e. thine Affairs, thy cares, from thy self, or thine own heart, upon thy Lord. So Psal. 22. 8. *He trusted on the Lord:* or according to the *Hebr.* He rolled (himself, or his burdens) on the Lord. It seems to be a *Metaphor*, borrowed from *Porters*, who *exonerate*, or *unlade* their Burden on some place fit to receive it. Faith rolls off al the sinners burdens, whether of *Guilt*, or *Filth*, or *Tentations*, or *Duties*, or *Civil concerns* on Christ. Thus the Spouse is described *Cantic.* 8. 5. *Who is this that cometh up from the Wildernesse, leaning on her Beloved?* Faith is a *Recumbent* Grace: when it cannot honor Christ, as it would, by *Obedience*, yet then it honors him by *Dependence*: it fetcheth al from Christ, and so gives al glorie to him: Yea, the more Grace it receives from Christ, the more sense it has of its need of Christ: The more it acts for Christ, the more it conceives itself obliged to Christ. Though it doth never so much for Christ, yet it dares not trust in any thing it *doth* or *hath*; but

Psal. 37. 41

Cant. 8. 5.

wholly in Christ: Such a mere *passive, dependent, Recumbent* thing is faith; as we find it described, *Isai. 10. 20. Let him trust in the Lord, and stay upon his God.* Though the Believer may, by Stormes of Tentation, be now and then beaten off from Christ his *Rock* and *Centre*; yet he comes on again, and casts *Anchor* afresh on Christ: He counts not himself safe, til his heart fixe here: al his *Interruptions* and *Assaults* do but bring him to a more absolute, and complete Recumbence on Christ: His faith finds no sure bottome but here: It counts itself secure no where, but on *Omnipotence*. Yea, the stronger Faith is, the stronger usually is its recumbence on, and confidence in Christ. And this, in al desolutions, keepeth the Believer from sinking, in that he swims by faith on the Covenant, and in recumbence on Christ.

But now it is quite contrary with Unbelief: How natural is it to corrupt Nature to trust in, and depend upon its own forces? Yea, are not Divine *Assistances*, and *Influences* abused by unbelief, unto carnal confidence? Oh! What an absolute *Independence*, and *Self-sufficiency* doth Unbelief affect? How fain would every Unbeliever *Deifie* himself, by making himself the first *principle* of his Dependence, and Trust? Was not this the sin of our first Parents, to affect a *self-sufficiency*; that so they might derive from themselves, what they ought, by a natural Dependence, to derive from God? And do not al their lapsed seed naturally follow their steps herein?

herein? As fallen man affects to seek himself, as his *last end*; so doth he not strongly desire to depend on himself, as his *first cause*, and supreme *efficient*? And if the Unbeliever cannot find a sufficiency in himself to depend on; then how doth he hunt, and seek out among the creatures, for some bottom to recumbe, and fixe upon? So Hos. 5:13. *When Ephraim saw his sicknesse, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb.* Israel had rather go any where, for relief, than unto God. How natural is it to Unbelievers, to trust in any sorry *Idol-God*, of their own making, rather than in the God, that made Heaven and Earth? How unable are Unbelievers to trust God, in the *want* of althings? But how much lesse are they able to trust him, in the *fulnesse* of althings? Doth not mens depending so much on themselves, or the creature, argue their little, if any dependence on Christ? Its true, some refined, evangelic Hypocrites may now and then seem to depend on God; ay, but do not they, al the while, secretly depend on themselves? Is not their Recumbence on God, as *hypocritic*, as their false hearts? Do they not seem to depend on God, but mean while shift for themselves? Is their confidence in God universal? Can they trust God in al *conditions*, *difficulties*, *emergences*, *seasons*, and *things*? True confidence, as wel as obedience, must be *universal*: But alas! how unable are unbelievers to confide in God, in a stormy day? What a

poor Affiance in Christ have they under the abundance of althings? How little do they regard, and depend on Christ in smal concerns? This *self-dependence* was the great sin of the unbelieving Jews, which Christ every where upbraids them with: So

Luk II. 41.

But rather give Almes of such things as you have: and behold althings are clean unto you. Our blessed Lord here seems *Ironically* to upbraid the Pharisees, with their self-confidences: They conceited, that their Almes and other externe good works, would expiate for al their sins; albeit their hearts were ful of al manner of wickednes: Christ sharply taxeth, and rebuketh their folie, with this smart *Ironie*: *And behold althings are clean unto you.* As if he had said: You presume, by your *Almes*, to purchase Heaven; but, alas! how are you deceived? what smal support wil this yield you at the last day? Thus *Augustin*: 'Christ seems smartly to 'taxe the vain persuasion of the Pharisees, 'who albeit they had spirits obnoxious to the 'vilest lusts, yet by giving Almes, they trusted they were *half-Gods*.

3. Dissatisfaction.

5. Another branch of Unbelief consists in a certain *Dissatisfaction of heart*: opposite to that *Acquiescence and Rest*, which the Believer finds in Christ. Faith brings with it a Divine contentement and satisfaction: the more experience it hath of Christ, the better pleased it is in adhering to him: if it were to choose again, it would make no other choice than Christ. There is no Doctrine, no Discourse

so pleasing to Faith, as that which exalts Christ : It loves to hear Christs excellences displayed. Oh ! how sweet is it to Faith, to see Christs face, to hear his voice, to smell his sweet Savors, to taste his Delices in the Gospel ? How glad is it to be stript of al fond presumptions, carnal confidences, and false bottomes, that so Christ alone may give rest to the soul ? So *Paul*, Phil. 3. 3. *And rejoyce in Christ Jesus, and have no confidence in the flesh.* How doth he insult over al his former vain confidences ? what satisfaction doth he take in Christ, and in him alone ? How glad is he that Christ takes any course to break his carnal confidences, that so nothing but Christ himself may support his heart ? Such Acquiescence, Satisfaction and Rest doth Faith find in Christ.

But now Unbelief is of a quite contrary humor : Though it may, being forced by the importunitie of a clamorous conscience, give Christ some reception for a while ; yet how ill satisfied is it with Christ : what a burthen-some guest is he ? How soon doth the unbelieving soul hanker again after its beloved Idols ? Oh ! what reachings forth of heart after this, or that, or r^other secret Idol ? what Disquietments, and repining Discontents are there, at the deprivation of such, or such an inferior good ? What secret desires and inclinations are there towards the Law, that old husband ? At least how fain would the heart admit the Law, as a Covenant of works, to share in that *Conjugal Faith and*

Affection, which is due only to Christ? Thus it was with many unbelieving Galatians; Gal. 4.9. But now after that ye have known God, or rather are known of God, how turne ye again to the weak and beggerly elements, whereunto ye desire again to be in bondage. [How turne ye again?] What doth he mean by this? Were the Galatians ever under the legal ceremonies, here stiled beggerly elements, as ver. 10? No, The Galatians were never before under those Judaic ceremonies: only they are said to turne again unto them, because they affected a (t) similitude, or resemblance to the Jews herein. - Oh! how faine would they Symbolise or agree with the Jews, and so mingle something of the Law with Christ? So it follows: [whereunto ye desire again to be in bondage,] Ἰλετε, ye desire, or, (u) ye greedily covet, ye greatly wish and long to be under the Law: oh! how much do you desire, what strong wishes have you to join the Law with Christ? the like ver. 21. Τελ με, ye that desire to be under the the law, Ἰλοντες, i.e, ye who are so hungry, and greedy after the law. This was the temper of many Judaizing Galatians; they would faine compound the Law with Christ: they could not rest satisfied in Christ alone, as the mater of their justification, but must needs join the law with him; which Paul tels them, Gal. 5.2,3. Was to make Christ of none effect. For he that rests not in Christ alone, as the mater of his justification, trusts not at al in him.

So also in point of happinesse, he that doth
not

† Vocula
non
eum ean-
dem, sed
similem
respicit.
Idem
ἴδιον
Gloss.
Gram.
Sacr.

u Ἰλετε,
i.e, qui
ultra &
perinde
appetit,
velle ali-
quando
pro cupide
optare.
Gloss.
Gram.
Sacr.

not acquiesce in Christ alone; as the object of his rest and satisfaction, doth not really believe in him: whence saith Christ, Luke 14. 26. *If any come to me, and hate not his father, &c. i. e. if he be not satisfied in me as the tountain of his life, he hath no share in me: (x) For to hate here, is to love lesse.* Luk. 14. 26, 33.
 Christ doth not injoin his Disciples simply, *x μισῶν, est minus amare,* & absolutely to hate Parents, &c. No, that were sin: But he means comparatively, i. e. whoever doth not love Parents, Wife, &c. lesse than me, cannot be my Disciple. So ver. 33. *Who-soever he be of you that forsaketh not al that he hath, he cannot be my Disciple.* What doth Christ mean by this? Doth he expect that, when we turne Christians, we bid *Adieu* to al outward comforts? No surely: This command of Christ doth not so much respect the *Act*, as the *Affection*: we are not commanded to cast away al, but to love Christ above al. Grot.

6. Again, Unbelief is full of murmurs, Disobedience, and Reluctance against the sovereign Wil of God. Faith is the most obsequious, obedient, and dutiful Grace: Oh! how full of Resignation, and Submission is the believing Wil, so far as it is believing? When Christ enters into any soul, he expects, that every proud imagination, every high thought stoop unto him: That the whole soul bow before him, and adore his sovereign wil and pleasure. Thus Job 1. 20. *Then Job arose,*] This notes his speed, courage, and resolution in complying with the divine Wil. [*And rent his mantle and shaved his head,*] these were Symbols, or tokens

6. The Disobedience of Unbelief.

tokens of great sorrow, and humiliation under the hand of God. Faith doth not destroy natural affections; but it *regulates* and *spiritualiseth* them. When the hand of God is on us, our hand should be on our hearts, in order to a deep sense, and humiliation under Gods visitation. Then it follows: [*and fel down upon the ground, and worshipped*] The Hebrew words do both signifie a *bowing to the ground*. Because in their worship, they usually fel to the ground, or bowed their head, knee, or whole bodie; therefore the same word, among the Hebrews, signifies both to *bow*, and to *worship*: What then doth *Jobs falling to the ground, and worshipping* import?

(1.) A sense of Gods hand in this visitation. (2.) An *Adoration* of, or bowing before the Divine wil as most righteous. (3.) A satisfaction in the present issues of the divine Wil.

In short, it implies a melting or dissolving of his Wil into the Divine wil, as most holy and best. Hence v. 21. its said, *That in al this Job sinned not, nor charged God foolishly.* i.e, *Jobs* faith brought his wil to correspond with the Divine wil. O! What a sweet harmonie was here? But this unbelief cannot endure: Oh! what risings of heart are there against the Truths, Grace, Wil, Waies, and Crosse of Christ? How doth unbelief struggle, and fret against the supreme pleasure of Christ? Hence the same word in the Greek signifies both Unbelief and Disobedience; as John 3.36. *He that believeth not the Son.* ὁ ἀπειθῶν, which signifies also, (w) *He that is not obedient to the Son*: Al faith carries something of obedience

Joh. 3.36.
w Qui in-
obsequens
est filio.
Grot.

in it, or a subjection of the mind, and will to the Word, and Grace of Christ: whence Unbelievers are stiled, Ephes. 2.2. *υἱοὶ τῆς ἀπειθείας*, Children of disobedience, or unpersuadable, untractable children; such as cannot bring their hearts to bow and stoop to divine Truths, Grace, and Commands. And indeed much of the nature of Infidelitie is lively exprest by this notion of *Disobedience*: Thus the Israelites unbelief is set forth to us, Act. 7.39. *To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again to Egypt.* How did they disobey Christ, and thrust him from them? Was it not chiefly by their *murmurs* and Unbelief? So in like manner we find unbelief set forth by *fretting* against God, (which is an high degree of Disobedience) Psal. 37.1. *Fret not thy self because of evil doers.* [*Fret not thy self,*] or, *be not angrie, chide not.* Unbelief is very prone to be angrie; yea, to *chide* God; because of the prosperitie of wicked men: whereto is opposed vers. 3. *Trust in the Lord,* &c. This trusting in God is opposite to that *fretful* spirit, v. 1. The like *Antithesis*, or opposition we find ver. 7. *Rest in the Lord, and wait patiently; fret not thy self, because of him that prospereth in his way. Rest in the Lord:* Hebr. קח *be silent unto the Lord:* Don't let one murmur, or impatient word drop out of thy mouth, but *wait patiently*, or expect, with much *silence* and *patience*, relief from the Lord: beware, how thou doest fret, and repine against his Soverain pleasure.

So

So that a fretful, murmuring spirit is quite opposite to that silence and obedience, which faith implies : What is faith, but a free and chearful resignation of al, concernes to God ; with a complete subjection to his Sovereain Wil, Grace, and Spirit for the accomplishment of al ? Faith *subjugates*, and captivates our wisdom, to divine Wisdom ; our consciences to the divine Law ; our whole heart and life, to the divine Wil, either *preceptive*, or *providential*. A Believer, as such, lives no longer, than he lives in the divine Wil and Grace : and no thing is so fit a subject for such a Divine life, as a broken heart : and what so effectually breaks the heart as faith in Christ ? Oh ! what *meeknesse* is there in faith ? How *silent* is it ? How *flexible* to the Divine Wil ? Certainly the lower the wil lies in subjection, and submission to God, the higher faith riseth : The highest faith is that which lies lowest in subjection to the foot of God. Such was *Abrahams* faith, *Isai. 41. 2. Called him to his foot.* Faith yields up it self to Christ, to be acted as he pleaseth ; to do or suffer as he thinks fit : it leaves the soul with Christ, to be wrought upon as he seems good. So *Paul Act. 9. 6. Lord, what wilt thou have me to do ?* Paul makes Christ master of his wil, and al : he is content to be wholly influenced by Christs Sovereain wil and Spirit. Whence faith is compared to a Mariage-covenant ; whereby the wife gives over, and resignes al right to her husband : So the Believer gives up himself to Christ, that he may be

be his. Hence the more resistance there is against the Wil and Grace of Christ, the more Unbelief: An unbelieving wil is an inflexible wil: its mighty stiffe and hard. Unbelievers are extreme covetuous and greedy of their own wils: to part with their wils is death to them.

7. *Infidelitie, or Unbelief, implies also an unwillingnes to appropriate, or applie the Promises, and Grace of Christ, for the sinners benefit.* Faith is a mighty appropriating, applicative Grace: although it be very silent, patient, and submissive, as to *mesures, degrees, seasons, and the manner* of receiving Grace; yet it is very ready to applie al Promisses, or intimations of Grace given it: Yea, if it has but a *general* promise, yet it can make *particular* application of it to the soul: yea, sometimes, though it has but an *Item*, an half-promise, or nod from Christ, yet it can applie and improve it for the sinners encouragement. As by the acts of *Adherence* and *Recumbence* the soul goes forth to Christ; so by this *appropriating applicative* act of faith, it sucks in, and applies to itself the Grace of Christ, according to its several needs, and indigences. Is the poor sinner laden, and pinched with the guilt of sin? O then! how doth faith applie thereto a Plaister of Christs blood? Doth some powerful lust, or temptation assault the soul? then faith goeth to Christ for fortifying, corroborating Grace? Is the Believer called to any difficult piece of service, either *active* or *passive*, for Christ? then Faith applies to itself the

7. Non-application of the Grace of Christ.

the Divine assistance and direction of Christs Spirit. Thus it receiveth out of Christs *fullnesse, Grace for Grace*, Joh. 1. 16. But now unbelief is altogether unacquainted with this Divine Art, of appropriating, and applying the Grace of Christ : It doth want, not only *legs*, or an *active* power to go to Christ ; but also *hands*, or a *passive* power to receive from Christ. Oh ! what a prodigiously proud begger is Unbelief, in that it scornes to receive an Almes from Christ ? What ! not receive Grace when offered ? Doth Christ offer an Act of Indemnitie unto sinners ; and will not they receive it at his hands ? Oh ! what a proud, bloody sin is Unbelief ? Alas ! many convinced sinners think it too much *Presumption* and Arrogance for them to *appropriate*, and applie the Grace of Christ to themselves : They think it better becomes them to applie nothing but wrath and condemnation to themselves : So modest and humble do they seem to be : But, oh ! what a world of pride doth there lie at the bottome of this seeming Modestie and Humilitie ? Is it not rank pride for sinners to refuse that Grace, which is freely offered ? When Christ comes to pour in Grace freely into the soul, then to refuse that Grace, because we have no monie to purchase it, what egregious pride is this ?

8. Putting
far off
Christs
second
coming.

8. The last act of Infidelitie, or Unbelief, is, *A dissent removing, or putting far from the soul, the second coming of Christ, and al the great things of Eternitie, which ensue thereon.*

Faith

Faith has such a miraculous efficacy, as that it can make things *absent, present*; things *invisible, visible*; Heb. 11. 1. It gives a prelibation, and foretast of approaching Glories, Ephes. 1. 13, 14. Here Paul tells them, That *after they believed, they were sealed*; ἡμεῖς ὑμῶν σφραγισμένοι: It is a Translation borrowed from Seals, by the impression or stampe whereof we distinguish things *true from false*, things *authentic from uncertain*. The stampe of a *Seal* impressed on an *Instrument*, renders it indubitable and unquestionable. The Jews had the *externe seal* of Circumcision; and the *Grecians* were sealed with the *marque* of their Idols; ay, but faith Paul, *Ye were sealed with that Holy Spirit of promise*; τὸ πνεῦμα τῆς ἐπαγγελίας τῷ ἁγίῳ: The Article here is *treble*; which carries in it a great Emphase; and demonstrates some extraordinary work of the *holy Spirit*; It seems to refer to the great Promise of the *Spirit*, Luke 24. 49. as elsewhere. But what is meant by *this seal of the Spirit*? I know some understand it of the Seal of *Assurance*; whereby they were assured of their eternal possession: and we need not altogether exclude this sense: yet I humbly conceive, that this *Seal* is primarily to be understood of the *Stampe*, or *Impresse* of Grace at first Regeneration, which is communicated to al Believers: whence it is said, they were *sealed with that Holy Spirit*, i. e. *the Spirit of Sanctification*. Now this *Impresse*, or *stampe* of the Spirit of Sanctification after their first believing is said to be, ver. 14. *the earnest of*

Ephes. 1.
13, 14.

our inheritance, &c. ἀρραβών, comes from the Hebrew ארבע, which in the general signifies al that which is given for the confirmation of a promise; and particularly among the *Phenicians*, (whence the *Grecians* seem to have derived the word,) it notes *earnest-money*. So that the sense is this: Ye, who have believed, have received the earnest of the Spirit of Grace, whereby you have hopes and expectation of glory; Hence Faith has the Bridegrooms coming fixed on its eye; the sound of the last *Trumpe* ever ringing in its ear. Ay, but Unbelief removes al these far from the soul: it says, in the language of those secure sinners, 2 Pet. 3.4. *Where is the promise of his coming? do not althings continue as they were?* Unbelief is possesst with a kind of *sleeping Devil*: it dreams of nothing but building *Tabernacles* here: What a stranger is it to eternitie, and the concernes thereof? If the secure sinner be now and then a little awakened, and startled at the apprehensions of future judgement; how restless is Unbelief, til it has got the soul asleep again? How are the eyes shut, and the wil bolted against al foresight, and expectations of Christs second coming? Oh! what a torment is it to the Unbeliever, to lie under awakened apprehensions, expectations of, and approaches towards future judgement? What would he give, if eternitie were buried in oblivion? There is nothing in the world that the Unbelievers heart is more alienated from, and averse to, than the second coming of Christ. Faith breeds a great expectation of

of longing for, and has leaning unto that great day! But oh! how doth Unbelief endeavor to choke and stifle al awakened apprehensions thereof? And If the Spirit of Bondage worke any lively sense and convictions of that terrible day; what dreadful stormies and tempests of legal fear doth unbelieve raise in the soul; whereby it is indisposed, and hindered from any effectual endeavors, and preparations for that day?

And oh! how commun is this piece of Infidelitie? Did not our great Lord foretel, that it should be the main sin of these last days, *Luke 18. 8.* Yea, is it not foretold, *Mat. 25. 4.* That the *wise Virgins*, as wel as the *foolish*, should, in these last days, be overtaken with spiritual *slumber*, and removing far from them the coming of their Lord? But oh! what a dead sleep are the foolish Virgins under, who mind not at al the coming of Christ? And whence comes the *Sensualitie* and *Luxurie* of secure sinners, but from this great piece of Infidelitie, in not waiting for Christs coming, as *Mat. 24-36-39*? What makes many knowing Professors so *formal*, *dead-hearted*, *loitering*, and lazy in al the great duties, and services of Christianitie, but their not expecting this great day? Fiducial expectation of Christs coming makes Christians active and vigorous in al gracious exercises, as we find it exemplified in *Paul*, *2 Cor. 5. 9.* *Phil. 3. 12, 13.* Again, whence springeth the *excesse* of unlawful passions, and the *prevalence* of domineering
N lusts,

lusts, but from unbelief as to Christs second coming? Lively apprehensions and expectations of this glorious day, are most efficacious to kill lusts, and remove tentations, as 2 Pet. 3. 10, 13. How comes it to passe that men are so careless and regardless of a good conscience, but from want of such lively expectations of Christs coming? What made Paul, so exact in keeping a good conscience, but his faith in eying this great day, as Act. 24. 15, 16? How little do men mind, affect, or do any thing as they ought, so long as they put far from them the coming of their Lord? Doth not the peace, comfort, grace, strength, beautie, and flourishing of a Christian depend on this piece of faith? Doth it not argue a desperate, hard, unbelieving heart, not to regard this day? Do not such Professors, as neglect this piece of Faith, live below their principles, and profession? So much for the nature of Infidelitie.

CHAP. VIII.

Doctrinal Corollaries deduced from the precedent Ideas, and Notions of Infidelitie.

HAVING dispatched the formal Idea, of Nature of Unbelief, before we passe on to the remaining Questions, it will be not a little

Useful, that we make some *Improvements* of what hath been laid down, both by *Corollaries*, and more *practic Uses*. As for *Corollaries*, various great truths may be deduced from the precedent Explication of Infidelitie. Corollaries.

As, 1. *That awakened Sinners may procede very far in Assent, and Consent to the things that belong unto their peace, and yet remain Infidels, or Unbelievers.* This *Corollarie* doth naturally flow from the former description of *Unbelief*; and we need go no further for the exemplification hereof, than those unbelieving Jews, over whom our Lord here weeps, and laments. Alas! how far did many of these awakened Jews procede in their *Assent*, and *Consent* to Christ, as their long-awaited-for *Messias*? Do they not immediately before v. 37, 38. solemnely recognise him as their crowned King? Oh! what joyous *Hosanna's*, and *Psalmes of Praise* do they sing unto him, as *John* 12. 13, 14, 15. which refers hereto? And doth not this argue a great conviction in their consciences; as also some *faint*, and *languid* inclination in their wils towards him? And yet, Lo! our blessed Lord weeps over them as those, *who knew not the things that did belong unto their peace*. Oh! What a soul-astonishing consideration is this, to consider how far many poor, awakend sinners have gone in *owning* Christ, and yet at last have been *disowned* by him? How many self-deluding souls assent to Christ in their judgments, and yet consent to lust in their hearts? If we make some brief reflexion on the fore-

Corol. 1.
Almost-believers
may procede far
and yet continue
Infidels.

mentioned particulars of faith, what a strange concurrence shall we find to make good this *Corollarie*?

As to Assent.

(1.) Did not the unbelieving Jews of old, (as a world of false Professors now) assent unto the Scriptures, as the Oracles of God, wherein all the good things of their peace were lodged; and yet never arrived unto a *real, particular, fixed, evangelic, prevalent, and vigorous* credence thereof? How many assent to the things which belong to their peace in notion, but yet dissent in heart and practice? Do not too many assent to the pleasing, and sweet offers of the Gospel, but yet dissent from the displeasing, and self-crucifying duties thereof? Oh! how far have many convinced Sinners gone in *Attention* to, and *Reception* of the things of their peace? What great and amazing *Conceptions* have they had thereof? Yea, how much have they approved of things most excellent? Yea, what strong legal assent have they yielded unto the terrors of the Law? Yea, have not some been as it were ravished with joy in their contemplations of approaching glories? Yea and have not these convictions wrought their hearts to a great measure of alienation, and aversion from sensible goods; as also closing with the good things that belong to their peace? And yet all this while, what strangers have they been to a saving assent to the things that belong to their peace? Have they not given a mere *natural, human* Assent to *super-natural* Divine truths? Its true, they have received

received the Word of God, but was it not as the word of men, as clothed with some human *Authoritie*, or *Excellence*? Oh! how many have their consciences *awakened* by the Word, who yet never *subject* their Consciencies to it? How many receive the word of Faith, and yet mixe not faith with the word they receive? Alas! what a dismal contemplation is it to consider, how far many awakened Professors have gone, in a professed, and partial assent to the things that belong to their peace, and yet all the while really dissented from them.

(2.) May not also convinced sinners proceed very far in their *Consent*, to the good things that belong unto their peace, and yet remain *Infidels*? Did not many of these unbelieving Jews, whom our Lord here weeps over, approve of, and consent to him, as their crowned King and *Messiah*? and yet how soon do they spit in his face, and bid defiance to him? Is it not said, John 2. 23, 24. that many believed in the name of Jesus, whom yet he did not believe, or confide in? They commit themselves to him, but he dares not commit himself to them; knowing them to be rotten-hearted. Alas! how many seem willing to take Christ hereafter, provided they may for the present solace themselves some while in their lusts? And do not at such *demurs*, *delays*, and *Wils* for hereafter, argue a present *Nil*, or unwillingness to embrace Christ, as Luke 9. 59, 61? Yea, are not many terrified *Wils*, under the stings and galls of conscience, oft inclined to a present, and speedy closure

2. As to
Content.

with Christ, who yet never arrive to a saving election of him? Oh! how many are there, who elect a *compound* Christ, or a *single* Christ with a *compound heart*? Do not too many awakened sinners choose a *divided* Christ, or a *whole* Christ with a *divided* heart? Oh! what a world of *legal* consciences bottomed their faith on some false Christ, of their own framing; or on the true Christ with a false rotten heart? How few, yea very few embrace Christ, and the other good things of their peace, in the greatnesse of their glorie? Do not many seem willing to adhere to Christ in a storme of legal terrors, who yet, when the storme is over, returne again to their lusts, and adhere to them, as their best friends? How many also elect the good things that belong to their peace, but yet *reject* the means, without which these good things can never be obtained, as *Luke* 14. 15, 18? And is not such a languid, incomplete, feeble Will, and Consent, a real *Nil*, and dissent? Farther, have not many *almost-Believers* been brought to some measure of Recumbence, and Dependence on Christ, who yet have still *secretly* and *insensibly* depended, and leaned on something in themselves, as *Isai.* 48. 1, 2? How many also have seemed very forward to resigne up all concernes, both of soul and body to Christ, who yet have still retained secret *Reserves*, and *Hunts* for some beloved Lust, or Idol, as *Ananias* and *Sapphira*, *Act.* 5. 1, 2, 3? Yea, have there not been some, who have not only applied themselves to Christ, but

but also applied, and appropriated Christ to themselves, in some measure, and yet never had a real union with him? Doth not this seem to be the case of those carnal Professors, *Luke 13. 26, 27*? How forward are they to appropriate and own Christ, and yet he will not own, but reject them, as workers of iniquitie? Yea, have not many been content to give some kind of feigned subjection unto Christ, and yet at the while continued voluntary Slaves and Vassals of their lusts, as *Psal. 72. 9*? Here Christs enemies bow before him, and lick the dust, which in those oriental parts were Symbols, or Signs of great homage and subjection. Again, have not some illuminated Professors seemed to acquiesce, and take up their rest in Christ, and the other good things of their peace, and yet secretly rested in something below Christ, or at least not alone in Christ? Lastly, is it not said of the foolish Virgins, *Mat. 25. 1*, That they expected the Bridegrooms coming, yea went forth to meet him; who yet never had interest in him, or the good things of his Kingdome? Oh! What a dreadful consideration is this, to thinke, how far many awakened sinners have proceeded in the main acts of Faith, and yet after al determined in final Unbelief?

2. *Albeit Unbelievers may procede very far in some Acts of Faith, yet there is a boundlesse difference between saving faith, and common, as also between Believers, and Unbelievers.* I cannot persuade myself, as some, that saving faith and common differ only in degrees: I conceive

Corol. 2.
The difference between saving faith and common

the difference to be specific, or in kind; though I affect not contention, and therefore will wave Controversies; Only that there is a vast difference between the *saving* faith of true Believers, and the *common* faith of Unbelievers, will be evident from the following Propositions.

2. As to knowledge.

(1.) *The common faith of Unbelievers ariseth only from some traditional Notions of the Gospel, or common Illuminations; but the saving faith of Believers ariseth from the Light of life, Joh. 8. 12. And is not the difference between saving light and common, as great, as that between the light of the Sun and of a candle? Is there not a vast difference between the union of the Holy one, 1 John 2. 20. which Believers have, and the common notions of Unbelievers? Oh! what mistie and confused notions of the good things that belong to their peace have Unbelievers, 2 Pet. 1. 9? But how bright and distinct are the Believers notions, proceeding from the Light of life, Jo. 8. 12? Is not the Unbelievers candel-light mere darknesse, if compared with that intuitive real sight of things invisible, which the Believer enjoys, Heb. 11. 1? Oh! how superficial, and fleeting are all the Unbelievers Notions? But how solid and deep are the Believers conceptions of spiritual Mysteries? The Believer has a divine Instinct, and spiritual sagacitie, as to the good things of his peace: but alas! what is all the unbelievers knowlege thereof, but a mere natural Notion, or common hearfay, or forced conviction? How doth the Believers*
light

lights of life, kill his Lusts, darken the Worlds
glorie, melt his Affections, turne the Bent of
his wil towards al the good things of his
peace; yea, transforme his soul therinto, by
stamping an Image of vGod thereon, as
Col. 3. 10. But oh! how dull and lazy; how
dead and lifelesse, is the Unbelievers faith and
knowledge, *James 2. 19-20* who without heart

(2.) The *common faith of Unbelievers* ariseth
from self-love, self-flatterie, and carnall presum-
ption; but the *saving faith of believers* ariseth
from self-jelousie, and self-denial. How apt is
self-love to frame a faith of its own, such a
faith as wil easily correspond with its lusts?
Is it not the grand designe of Self-love, where-
ever it is predominant, to come to Christ on
its own feet of carnal confidence? But how
much doth the self-denying Believer abjure
himself, and al his own self-sufficiencies to
win Christ, *Phil. 3. 7, 8*? Spiritual povertrie is
the next capacitie to saving Faith: the more
sensible the humbled soul is of his own needs,
the more ready is he to go to Christ. But is
it thus with Unbelievers? Do they not seek
in themselves what they should seek in Christ?
And when they have found any imperfect
good in themselves, how much do they re-
cumb and rest on it, as the main bottome of
their confidence? Oh! what a pregnant cause
is self-sufficience of common faith; as self-enti-
nence of saving faith, *Luk. 18. 12, 13, 14*? So
also for carnal presumption, and self-flatterie,
what a seminal roote is it of false, or common
faith? What a world of faith consists in mere

2. As to
selfdenial;

fancie?

fancie? How many Professors have no other bottom for their faith, than a fond presumption that they have faith? Thus men baptise their carnal presumptions into the name of faith. Oh! how prone are presumptuous Unbelievers to plunge their nasty defiled hearts in the precious Blood, and Promises of Christ, and then fondly conclude Christ is theirs; albeit they never were deeply sensible of their sin, and need of Christ? And are not such presumptuous conceits, or rather deceits, the main spring of most mens common faith? But is it not quite otherwise with the true believer? Doth not his faith spring mainly from self-jelousie? Its true, he can justifie God and Christ, though it be in his own ruine; But oh! how much doth he condemne himself day by day? He can be indulgent to others; but is he not very severe against himself? Is not every one nearer to Christ than he in his own apprehensions? Oh! what self-accusations, and self-condemnations doth he; or ought he to passe on himself every day? And are not these his self-jelousies, and self-judgements a great spring of his faith in Christ, 1 Cor. 11. 31?

3. As to a legal and evangelic spirit.

(3.) *The common faith of Unbelievers ariseth from a legal Spirit of Bondage; but the saving faith of Believers from an evangelic Spirit of Adoption.* And oh! what a vast difference is there between common faith, and saving, in this regard? A legal faith, arising from a spirit of Bondage, may worke dreadful terrors, but never solid peace of conscience: It brings men

men under a legal Covenant, but cannot keep men stedfast therein, *Psal. 78. 8, 10, 37, 57.* It workes in men legal preparations for Christ, but it cannot worke a thorow conversion to him: It divorceth the heart in part from sin; but marries it to the Law, not to Christ: It plows up the fallow ground, but cannot sow the seed of Grace. It makes a deep wound in Conscience, but cannot heal it: It may drive men into despair, but it cannot, of itself, drive to Christ: It may restrain from sin, and constrain to dutie, but it gives no strength for, or love to dutie: It may kil, but it cannot make alive: It may rend, but it cannot melt the heart: It may make sin bitter, but it cannot make Christ sweet: It may be an Advocate for the Law, but not for Christ. Such is the common faith of Unbelievers. But now the evangelic faith of Believers, arising from a Spirit of Adoption, doth not only kil, but also make alive in the blood of Christ: It doth not only divorce the heart from sin, self, and the Law; but also espouseth it to Christ: It improves al legal preparations in order to an evangelic closure with Christ: It workes godly sorrow for sin, not only that it may be pardoned, but becaus it is pardoned: It is not only compelled to dutie by legal motives; but also allured thereto by evangelic *persuases*: It doth much for Christ, and yet rests on nothing but Christ: It workes not only evangelic Actions, but also evangelic Principles and Dispositions: It urgeth the Law much

much, but on Evangelic grounds, and designs: It destroies not Moralicie, but perfects it; It frees men not from dutie, but in and for dutie. Such are the different postures of a *legal*, and *evangelic* Faith.

4. As to turning the Bent of the Wil to Christ.

(4.) *Saving faith turns the main Bent of the Wil towards Christ, and at other good things that belong unto its peace; but commun faith affords Christ, and at those good things only some imperfect desires.* The true Believer makes a free, and complete *Acceptation* of Christ, and *Resignation* of al unto him: He takes the *whole* of Christ, and gives Christ the *whole* of his heart: He goes to Christ with a *plenitude* or fulnesse of wil, and receives from Christ a *plenitude* of Grace, *John 1. 16.* He is so *amorous* of the good things that belong unto his peace, that he can part with al things for them; yea his wil is carried with a violent propension towards them, as the *Iron* to the *Lead-stone*. But is it thus with the *Unbeliever*? Doth he not ever adde something to Christ, or take something from Christ? Alas! what is his *commun faith*, but a mere faint *velleitie*, a *Languid* imperfect desire after the good things that belong unto his peace? How unable is he to go to Christ, with a *plenitude* of wil? How little is he allured, or ravished with the incomparable Beauties of Christ? perhaps he has some good liking to the good things of his peace; but oh! what a violent lust has he after other things? He may have some *evanid* or dying wishes after the divine life; but oh! what a peremptorie obstinate

obstinate wil has he towards present goods? Every smal tentation makes him let go Christ; but oh! how tenacious, how strong is his holdfast of the creature? An Unbeliever is the greatest Monstre in the world; he hath *two hearts*, an heart for God, and an heart for the world, *Psal. 12. 2.* and yet when any difficulty approacheth, he hath no heart at al: Such a coward is he, & so far from true faith. A true believer, the more difficult his worke & tentations are, the stronger is his *Adherence* to Christ, and al the good things of his peace: yea, though Christ may seem willing to part with al Interest in him; yea, to turne against him as an enemie; yet oh! how unwilling is he to part with his interest in Christ; or to do any thing unworthy of that friendship he professeth to Christ? But is it thus with the commun faith of the Unbeliever? Alas! on what easy termes can he part with al claim to Christ? How unsteadfast is he in al his covenants with Christ? How little can he resigne up himself wholly to Christ, or receive whole Christ, as offered in the Gospel? In times of soul-troubles he seems willing to elect Christ, but in times of *competition* between Christ and lust, how soon doth he prefer lust before Christ? What are al his good wishes towards the things of his peace, but broken half-desires? Doth he not at the same time, when he layes hold on Christ, secretly also catch at the world, or some beloved lust? How unable is he to *wil* and *nil* the same things, to be constant to his own electi-

on

5. As to
purifying
from sin.

on of Christ, and reprobation of sin? Though he sometimes looked towards Christ, yet how little doth he follow that look? What a *latitude*, and *libertie* doth he leave for idols in his heart; and thence how little room for Christ? So little is his wil *fortified*, and armed with Resolution in adherence unto Christ.

(5.) *The true Believers saving faith is a purifier from sin, Act. 15. 9. But the Unbelievers commun faith is a Protector, and Promotor of Sin.* And oh! what a vast distance is here betwixt saving and commun faith? How impossible is it that the unbelievers heart, which is the spouse of sin, should be married to Christ? Wil Christs jealousy, which is so severe, admit any *Corrival*, or equal lover into his conjugal bed, the heart? Must not his *royal* love have a throne al alone in the heart? Is it not then impossible, that sin, in its *dominion*, should dwell in the same heart with Christ? Yet, lo! is not this the grand designe of the unbelievers commun faith, to reconcile Christ and sin, two opposite Lords? How oft doth commun faith go to Christ for life, that so the sinner may live more securely in sin? The Believers very fals into sin, are, as managed by faith, a sanctified means to purge out sin; But, oh! the Unbelievers partial departure from sin, and closure with Christ, is, as improved by his commun faith and lust, made a *blind* and engine for the *protection*, *concelement*, and *improvement* of sin. Saving Faith makes the Believers very affects, and neglects serve for the promoting of some
f_i iritual

spiritual good : how is he humbled for, and by his very sins and negligences? But the common faith of an Unbeliever makes his best duties, and performances serve to promote spiritual sins : How do al his *Covenants* and *Resolutions* against some grosse, visible sins, serve only to hide, strengthen, and foment secret, invisible lusts ; as spiritual pride, carnal confidence, *Hos. 7. 16* ? Or at best, doth he not make use of al his covenants against sin, only as a *balsame* to heal the wounds of his conscience, not as poison to kil the lusts of his heart. Such is the curse, and plague of common faith.

(6.) *Saving faith transformes the heart into the Image of Christ, and thence makes the Believer conforme to his Life, and Laws ; but common faith workes neither.* Saving Faith brings the heart near to Christ, and so stamps the Image of Christ upon the heart : It cannot make men Christ, but yet it makes them like unto him, and that not only in one particular excellence, but in al : It changeth the last end, and disposition of the wil, and thence the whole soul and life : It infuseth a divine plenitude, or fulnesse of Grace into the soul, answerable to that fulnesse of sin, that was there before. And as Christ is one with his Father, by personal union ; so Believers are one with Christ, by faith : Hence much of the life of Christ appears in their lives : The love and spirit of Christ prevails with them, to live the life of Christ, and conforme to his Laws : And oh ! what a sweet *harmonie* and
conformitie,

conformity. So far as Faith and Grace prevails, is there between the Spirit and Life of Christ, and their spirits and life? How much do their hearts, and lives answer to the primitive Pattern of puritie, in the heart and life of Christ? But can the Unbelievers common faith worke such rare effects? Its true, sometimes his Actions are changed; but are not his *vital Principles*, and *Dispositions* unchanged? He may sometimes conform to the *Laws* of Christ in appearance; but doth he not still hate them at heart? Whereas the Believer, whiles he breakes the law of Christ in *Action*, he conforms to it in *Affection* and desire, as *Roman. 7. 22.* The Unbelievers common faith may lead him to please Christ in shew, but is it not al to please himself in truth? Doth he not wholly live on self as his spring, and to self as his last end? Oh! how impossible is it for him to live by faith on Christ, and to Christ, which is the Believers life?

7. As to
the use of
means.

(7.) *Saving faith makes Believers diligent in the use of means, and yet keeps them from trusting in them: common faith makes Unbelievers negligent in the use of means, and yet to trust in them.* Oh! how industrious is Faith in the use of means, as if there were no Christ to trust unto? And yet doth not faith trust wholly in Christ, as if there were no means to be used? Yea, doth it not trust Christ as much in the fulnesse of means, as in the want of them? But oh! how much doth unbelief trust in means, though it be very negligent in the use of them?

(8.) *Saving*

(8.) *Saving Faith is alwaies bottomed on a Promise, and by it workes up the heart to God: But commun faith is alwaies bottomed either on false persuasions, or self-sufficiencies, and by them turnes the heart from God.*

8. As to the foundation,

(9.) *Saving Faith walkes in Gods ways, by a strait rule, to a strait end. But commun faith is always stepping out of Gods way: its rule and end both are crooked. True Faith looks both to its end, and rule; it wil not do good that evil, or evil that good may follow: But commun faith wil do both.*

9. As to end and rule,

(10.) *Lastly, Saving Faith values an half-promise, yea a mere peradventure from God, more than the best promise the creature can make: but commun faith depends more on the rotten, and false promises of its own heart, or of the creature, than on al the promises of God.*

10. As to Gods faithfulness!

3. Hence we may further infer, *That there is no medium, or middle, between true Faith and Infidelitie.* Commun faith is but real Unbelief: He that is not a sound Believer, is a real Infidel: He that receives not Christ on his own termes, rejects him: Not to trust in Christ with al the heart, is not to trust him at al in truth: A forced election of Christ, is a real reprobation of him: A mere human, or notional, or general, or confused, or instable, or inefficacious Assent to Christ, is real Dissent. Not to rest in Christ alone as our Mediator, is not at al to confide in him: He that cannot part with al for Christ, wil soon part with Christ for any thing: If faith purifies not the heart from sin, and fortifies it against

Corol. 3. No middle twixt faith and unbelief.

tentation, it deserves not the name of faith, *Acts 15.9.* If Faith gives not a substantial being to things not in being, it doth nothing; *Heb. 11. 1.* If you can believe nothing but what you have reason, and evidence for from the things themselves, you believe nothing as you ought: for though reason may assist faith as an instrument, yet it destroyes faith as a principal ground or argument; because faith is of things inevent, *Heb. 11. 1.* Faith takes nothing for its formal reason, or principal ground, but increated Autoritie: and therefore it is not the mere evidence of reason, but the testimonie of God, that makes men believers. And if so, then, oh! what a world of that, which passeth for faith among men, wil one day appear to be real Unbelief? What may we judge of those who hang up Christ in their phantasies, as pictures in an house, but yet never really adhere to, or recumb on him? Is not this mere fancie rather than faith? What shal we conclude of the presumptuous believer, who presumes God wil shape his mercie according to his humor? Is not his faith mere Unbelief? Yea, can there be a more cursed piece of Unbelief, than a fond groundlesse presumption that we do believe? Again, what shal we say of the dead-borne sleepy faith of secure Sinners, who lay their head in Satans bosome, and sleep securely on the pillow of his rotten peace? Is not this a piece of Unbelief, which Devils and damned Spirits are not guiltie of? For they believe and tremble at the apprehensions of
their

their approaching judgement. And oh! how soon will these their sweet sleeps end in dreadful hellish awakenings? Again, may we not judge the same of legal faith; which sets up the Law in the room of Christ; or at least yokes the Law and Christ together? Do not such, by joining the Law with Christ, disjoin their hearts from Christ, *Rom. 7. 1-4*? Is it not as bad a piece of Unbelief, to set up the Law instead of Christ, as to set up lust instead of the law? Yea, is there not much of Idolatrie in such a legal faith? for do not such as depend on their own legal performances for life, make themselves their God and Christ? Oh! how oft doth such a legal faith, or carnal confidence end in black despair? Were it not easie to shew, if opportunitie served, how al the false, or commun faiths in the world are indeed but real Infidelitie, colored over with a tincture of faith? O then! what a world of Infidels and Unbelievers are there, who walk up and down under the masque and vizard of Believers? Surely if al these pretended fancied faiths are real unbelief there can be no middle betwixt Faith, and Unbelief; and then, how many great Professors wil fal under the black character of Unbelievers, albeit they may now passe for good Believers?

4. Hence also we learne, *That solid saving Faith is most rare and difficult; but common faith most cheap and easie.* Its no difficult matter, in these knowing times, to gain the *Notion* of Faith: but oh! how difficult is it cheap.

4. Saving faith rare, but common faith cheap.

to attain unto the *thing* faith? A *general, implicate* Assent to the things that belong unto our peace is very commun; but oh! how rare is it to meet with a *particular, explicate, real* Assent to the things of our peace, *formally* considered? Do not the most of Professors yield only a human, natural, or traditional Assent to Divine, supernatural Truths and Mysteries? Multitudes now adays receive the Word of God; but how? is it not *as the word of men, i.e.* as clothed with human Authority, or the evidence of reason; not *as the Word of God*, 1 Thes. 2. 13? A *confused, suspense, reeling* assent to evangelic Doctrines is very commun; but is not a distinct, fixed, deep, welgrounded assent as rare? Oh! how *superficial*, and feeble is most mens assent to the good things of their peace? Or if some awakened consciences arise higher, to a more complete and deep assent; yet, alas! how *legal* is their assent, even to evangelic Truths? How hard is it even for true Believers, much more for those who have only commun faith, to see sin as sin, and not to fall under a legal spirit of Bondage? To assent to the truths of the Gospel, when Conscience is fired with the terrors of the Law, is no great pain: but oh! how painful a thing is it, to assent to Gospel truths, from an inward feeling apprehension of their own worth and excellence? To assent to the Doctrines of the Gospel is commun: but is it not as commun to dissent from the duties of the Gospel, which in divine estimation is but a dead faith? How few have impressions

impressions suitable to their faith? How few are there among the croud of Believers, who have an admiring assent, an high esteem, and right valuation of the good things that belong unto their peace? It is indeed very facile to yield a barren, lazy, dead assent to Evangelic Notions; but oh! how difficult is it to arrive unto a fruitful, vigorous, lively, efficacious, practic assent, such as may forme, and transforme the heart into the very image of those good things we assent unto?

So also for *Consent*, it is very commun and easie for convinced sinners to be induced to make some *indeliberate, involuntary, partial, imperfect* election of Christ, and other good things that belong to their peace; but oh! how rare and difficult is it to attain unto a chearful, speedy, *complete* and fixed closure with Christ, on his own termes, as offered in the Gospel? Is it not commun with many to adhere to Christ in *Profession*, but to lust in *Affection*? How many commun Believers give Christ good words; but give their hearts to some Idol-lover? Do not too many also pretend subjection to Christ, and his soverain pleasure; but really intend subjection to no other Lord than their own Lusts? How many seem to depend wholly on Christ for Grace, who yet secretly lean on their own understandings, and good wils? O that men would believe, what a difficult thing it is to believe aright? Alas! how violent is the motion of Faith? How much against corrupt nature are the supernatural acts of Faith?

Was there ever a greater miracle under Heaven, excepting the Incarnation of the Son of God, than the working of faith in an unbelieving heart? Is not every saving faith a standing Miracle? Oh! what a contradiction is it to carnal wisdom, and corrupt Nature, to assent and consent to the imputed righteousness of Christ? What a painful thing is it to carnal hearts, to part with right eyes, and right hands, every beloved lust for Christ? How many thousand ways are there to Unbelief or commun faith, but oh! how narrow, yea indivisible is the way to saving faith? Commun faith growes among roses, but Saving faith among thornes. What a grand deceit therefore is it, to conceit Saving faith easie and commun? Certainly he never yet believed aright, that has not in some measure had experience, *What a difficult thing it is to believe aright.*

Corol. 3.
Believers
have much
of Unbe-
lief in
them.

5. Hence likewise we may conclude, *That Believers themselves, have many Reliques and Remains of Unbelief in them,* Alas! how much darknesse is there mixed with their Notions, of the good things that belong to their peace? How much dissent is there in their assent to Evangelic truths? Its true, they dare not, when they are themselves, reject the good things of their peace; ay, but do they not too oft neglect, and undervalue the same? Are their Apprehensions, and Impressions suitable to the worth of those objects they believe? How then comes it to passe, that on the interposure of some temptation, the

they turne aside to lying Vanities? Are not Believers themselves oft very confused, and instable in their assent to evangelic-Mysteries? Yea, have they not sometimes many prevalent suspensions, hesitations, and doubts touching the sacred Scriptures, and their Divine Autoritie? How oft have many sincere Believers been violently assaulted with Atheistic thoughts, that there is no God? What a *sealed Book*, and dark saying is the whole Gospel, to many afflicted Consciences, in times of Desertion? In times of distresse, how oft doth their Faith question the realitie of the Promisses? Whats the reason why many true Believers are so much shaken, in some difficult cases, but because they do not bottom their Souls on the immutable faithfulness of God in his Promisses? Are not the gracious offers of the Covenant most rich, abundant, and free? How then comes it to passe, that Believers are so poor and low in Grace? Is it not from their want of Faith, to draw out that fulnesse that is contained in, and offered by the Covenant? Have not Believers Gods immutable Word, Oath, and Fidelitie to confirme his Covenant? And yet, lo! How backward are they to trust him in any straits? How frequently do Believers stagger in their adherence unto Christ? How much are they off and on, up and down, fast and loose with Christ? How little are they acquainted with the applicatorie, appropriating Acts of Faith? What great things might Believers receive from Christ, had they but a great faith to

expect and receive them? How seldom are the most of Believers in realising believing views of approaching Glories? What obscure, and strained notions have they of Eternitie? Had we eternitie in our eye and heart, how would the view thereof darken the glorie of this lower world? Did Believers eye much their home, how vigilant, active, and vigorous would they be in their way thither? Life and death are the same thing to one that daily expects the coming of his Lord: But oh! How apt are Believers themselves to put far from them that great day? Were not the the wise Virgins overtaken with fits of slumber as well as the foolish? Again how little can the most of Believers acquiesce and rest satisfied in Christ, as the alone spring, and mater of their life? Do they not sometimes conceit, that there is some grace, or other good, to be found out of Christ? And are they not hereby oft inveigled to wander from Christ? Ought not the heart to be where the treasure is? And is not the Believers treasure in Christ? How then comes it to passe, that he is so little satisfied in Christ, but for want of faith in him? Moreover, how short-spirited and impatient are many Believers? What confined and narrow hearts have they under the crosse? Do not the length, and weight of their burdens oft make them extreme short-spirited, as *Exod. 6. 9. for shortnesse of Spirit?* So *Num. 21. 4.* its said, *They were short-spirited, because of the way, i.e. the length of their sufferings shortened their spirits; they could*

not

not in patience possesse their souls: and many of them were true Believers for the main. Oh! how soon do such short-spirited Believers despond, and sink under their burdens? What faintings under duties are they obnoxious unto? How straitned are their spirits as to present, or expected mercies? What murmurs and discontents have they against the Yoke, and Crosse of Christ? Yea, how dissolute, soft, and feeble are they in resistance of Tentations? How timorous and faint-hearted at the approche of difficulties? Whence procede Believers black and dismal Imaginations under Desertions, but from their Unbelief? Is it not hence also that they are so humorous, and ill-minded towards Christ; so apt to raise black lies and slanders of him? Do not their unbelieving hearts change Christ into another Christ, by covering his face with a masque of hatred and displeasure? Oh! How much are the sinews of many poor believing souls shrunk; how much are their spirits cramped and dispirited by Unbelief, specially in cases of soul-trouble or temptation? So great is the prevalence of Unbelief in many sound Believers.

6. Hence we may further collect, *That Unbelief is a sin of the first Magnitude, a great mysterie of Iniquitie; the greatest Monster that ever was.* This naturally flows from the former *Idea* and explication of Unbelief: For if the character and nature of Unbelief be so comprehensive; if it seize so much on the vitals of the soul, then certainly it must needs have

Corol. 6.
Infidelitie
the greatest
sin.

have a very malignant and venomous influence on al sin; yea, it must contain in it the *malignitie*, and *poison* of al sin. Oh! What a prodigious Sin is Unbelief? What *Abysses* and depths of iniquitie are there in the bowels of it? We have seen how it infuseth itself into the whole soul, and dispirits al the faculties thereof; Oh! what darkneses and mists doth it infuse into the mind? How foolish and sottish doth it make sinners? What grand mistakes and prejudices doth it breed, touching al the good things of our peace? How stupid and senselesse doth it make conscience? What a world of securitie, and false peace doth it produce? What made the old world so secure before the Deluge came, and swept them al away, but their Unbelief? How comes it to passe that both wise and foolish Virgins slumber, before the coming of the Bridegroom, but from their Unbelief? What makes sinners so stout-hearted and opposite to the righteousness of Christ, but their Infidelitie, *Isa. 46. 12*? How comes it to passe that Sinners are so inflexible as to al Chrsts gracious offers, but flexible towards sin, and its allurements? What is it that fortifies the heart so much in its adherence to Idols, and false objects of trust? What makes mens wils so rebellions against Christ, yea destroyeth obedience in the principal root thereof? Are not al these the fruits of Unbelief? Oh! What a lazy, slothful, remisse, and softnatured thing is Unbelief, as to al that is good? And yet how vigorous and active is it in, and for the

the production of al sin? Yea, is not Unbelief virtually al sin? Doth it not breed, preserve, foment, incourage, actuate, and spirit al sin? Whence procede the great errors of mens minds, hearts, and lives but from Infidelitie? How comes it to passe that sinners are so hasty in snatching at present goods, but so slow-hearted and backward in closing with the good things of their peace? Surely it is from Unbelief. Whence spring mens confusions, and distractions of heart in times of trouble, but from their Unbelief? Whence also springs al that formalitie, and deadnesse in duties, but from Unbelief? Is not this also the cause of mens hypocrisie both in heart and life? Oh! what a world of irregular and exorbitant passions doth Unbelief worke in mens hearts? What makes the sensual world so tenacious in adhering to sensible good, but their Unbelief, as to good things hoped for? May not then every sin deservedly cal Unbelief, father? Is not this sin of Infidelitie to be found at the end of every sin? Whence spring the main exorbitances, and distempers of mens hearts and lives, but from Infidelitie? Men discourse variously what was the first sin by which *Adam* fel; but have we not much reason to believe, that Unbelief was *Adams* first sin, which opened the dore to al sin and miserie? For had not *Adam* disbelieved the Word of God, which threatned him in the day that he did eat of the forbidden fruit he should die, he had not believed Satan. And as Unbelief at first opened the dore to al sin,
so

so doth it not stil hearten, and improve al sin ?
 Yea, is it not the prodigious womb of al sin ?
 Yea, has it not more of sin than any, or al other
 sins ? Its true, scandalous sins have more of
Infamie ; but has not Infidelitie more of *obli-*
quitie, and guilt in it ? Is not that the greatest
 sin, which is against the greatest Laws, and
 Obligations ? And is not Infidelitie against
 the greatest Obligations that ever were, even
 a Covenant of Grace ; which makes such free,
 such ful, such rich, such suitable, such ge-
 neral, such importunate, such heart-satisfying
 offers of Grace ? And can there be a greater
 law, than the Mediators evangelic law ;
 which is composed of such sweet alluring pre-
 cepts, and promisses ? and yet lo ! how doth
 Unbelief oppose the royal Law of Christ ?
 Oh ! what a world of rebellion lies wrapt up
 in the bowels of Infidelitie ? How doth it
 scorne, reject, yea spurne at bowels of evan-
 gelic Love, and Grace ? Yea, is it not ex-
 tremely opposite to al the principles of obe-
 dience ? Is there not also abundance of Ido-
 latrie in Infidelitie ? Can there be a worse
 Idol than self idolised ? And doth not every
 Unbeliever idolise his own carnal wisdom,
 his proud wil, his commun gifts, his self-
 sufficiency, his legal Righteousnesses, and
 seeming good duties ? Is not the Unbelievers
 self-dependence the worst piece of Idolatrie ?
 Doth not every Unbeliever by depending on
 himself, as his first principle, and last end,
 make himself his God ? Again, is there not an
 Hel of Blasphemie in Infidelitie ? Doth not
 every

every Unbeliever, by his secret, or open murmurs against God raise many black lies, and scandals on God? Yea, what are the Unbelievers discontents against God, but, in the Scriptures account, a *curfing* of God, as *Job* 1. 11, 22? Lastly is there not a world of *Atheisme* in al *Infidelitie*? Doth not Unbelief, at one stroke, take away the Scriptures, God, and Christ, and al the good things of our peace? As the Unbeliever doth by his self-dependence *deifie* himself, so doth he not also by the same undeifie the true God? Thus we see what a prodigious monstrous sin Unbelief is.

7. This Notion of Infidelitie, as before ex-
 plicated, *Justifies God, in his most severe pro-*
dures against al Unbelievers. Alas! what
 blame may be laid upon the holy God, for
 hiding the things of his peace from the Un-
 believers eyes, when as he wilfully shuts his
 eyes against them? Has the Unbeliever any
 thing to object against Christ, for not healing
 his wounded soul, seing he wilfully rejects
 the Medicinal Grace, and Bloud of Christ,
 which are the only remedies for his healing?
 If sinners wil justifie their unbelief, which is
 so much condemned by God, is it not just
 with God to condemne them for it? So long
 as Unbelievers despise Gospel-love, and Mercie,
 is it not just that Gospel-vengeance take hold
 of them? What more equitable than that
 such perish in their sins, who resist al the
 sweet attractives and allurements of Grace,
 by which Christ endeavors to draw them out
 of

Corol. 7.
 God just-
 fied in his
 severe pro-
 cedure a-
 gainst Un-
 believers.

of sin and miserie? Doth not Infidelitie dispirit and make void al Ordinances, and means of Salvation? Who then can be blamed, but the Unbeliever, for his own damnation? Is not Infidelitie the highest *Treason* against Heaven? Can then any punishment be too severe for it? Doth not Unbelief, as has been intimated, darken al the glorious Attributes of God? Is not the wisdom of God esteemed mere folie by it? Doth it not rebel against the Soveraintie of God, by placing the sinners wil above it? Doth it not make the Faithfulnesse of God unfaithful; Yea, give the lie to it, by questioning the truth of his Promisses, 1 *John* 5.10? Oh! how warme, how large, how tender, how rolling are the Bowels of Free-grace towards sinners? But doth not Unbelief spurne at those bowels, by shutting the heart against them? Is not the Omnipotence of God *limited*, yea counted mere Impotence by Infidelitie, *Isai*.40.27,28,29? How doth it likewise trample on the patience, and forbearance of God? Is it not then most righteous, that the great God, who is thus injured, and abused by Infidelitie, should revenge his own quarrel thereon? Again, how doth Infidelitie *slander, reproche*, and undermine Christ, the great Mediator of Life and Salvation? Is not Christ the greatest *Institute* and Ordinance of God? Is he not appointed by God as the alone Savior of Mankind? And yet, lo! how do Unbelievers reproche and oppose him? Is not Christ greatly undervalued, when his gracious offers are rejected? Can we abuse
Christ

C.8. Gods Severitie against Unbelievers justified.

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Christ more, than by opposing the good things offered by him? Is it not a bloody crime to meet Christ's Grace with resistance? Oh! what an Hel of Iniquity lies in this sin of Unbelief, in that it is a *despising* of Christ's bleeding, drawing Love? Is any sin a greater burden, and pain to Christ than Infidelitie? Is he not hereby *wearied*, Esa. 7. 13? Yea, is not Christ greatly *mocked*, and *slandered* by Unbelief? Yea, doth not Infidelitie *rob* Christ of al his Mediatorie Offices, and Perfections? Yea, is it not the forest *Crucifixion* of Christ? Did not *Judas*, the *Jews*, and *Pilate* pierce Christ more sorely by their Unbelief, than by their acts of betraying, and condemning him? Now if Infidelitie be so injurious to Christ, is it not just with him to vindicate such injuries? Yea, indeed, What are al the Unbelievers jugements and torments, but such as he *electively*, and *voluntarily* draws upon himself? Are any Evangelic Unbelievers damned; but such as *wilfully* elect Death before Life? Do not al they that reject Christ, *electively* embrace Death, Prov. 8. 36? And has the Unbeliever any reason to complain against God for condemning of him, seeing he is unwilling to be saved? Is not this the main that Christ expects from evangelic Unbelievers, that they willingly accept Grace offered to them? And if they wil not, who is to be blamed, but their own perverse stubborne wils? Do not they *deservedly* perish, who *wilfully* perish? If sinners wil be so cruel, so *bloody-minded*, as to murder their own souls by unbelief, they

they muſt blame none but themſelves for their ruine: the righteous God is ſufficiently vindicated from any imputation againſt him. Oh! how wil this ſilence, and ſeal up the lips of Unbelievers unto al eternitie, that Grace and Life was offered to them, but they voluntarily choſe death before life? What pleas can ſuch have, why they ſhould not be damned, ſeing they wilfully ruſh into ways that lead to damnation?

CHAP. IX.

Practic uſes. 1. *Studie the Myſterie and Cauſes of Infidelitie.* 2. *Lament over the prevalence of it.* 3. *Examine how far it prevails.* 4. *Abjure it as the worſt Hel.* 5. *Pursue Faith as the higheſt Inter-eſt, and Spring of the Divine Life.*

Uſe 1.
Of Advice
to ſtudie
the Nature
and Influ-
ence of
Infidelitie.

WE now procede to a more cloſe, and practic Application of theſe general Notions of Infidelitie. And the firſt *Uſe* we ſhal make of this Doctrin, is, by way of general Advice unto al, both Believers and Unbelievers, to ſtudie much the black nature, and venomous Influences of Infidelitie. Certainly, if Sinners were but wel acquainted with that Myſterie of Iniquitie, that is wrapt up

up in the bowels of Infidelitie; and how pernicious this sin is to their souls, were it possible that they could please themselves in it as they do? Alas! Can we imagine, that Unbelievers would sit down so quietly under the chains & fetters of their unbelief, were they but in a serious manner apprehensive of it? But ah! here lies the great damping sin, and miserie of the Unbelieving World, men are not deeply and feelingly sensible of the burden, and stings of an unbelieving heart. How few are there, who observe and mourne under the secret veins of Infidelitie, that lodge in their hearts? Where is that soul that laments, day by day, his want of *a particular, supernatural, spiritual, distinct, certain, firme, evangelic, full, prevalent, affective, effective, and transformative Assent to the good things that belong to his peace?* Do not many great Professors seem to assent to the Mysteries of the Gospel, but yet really dissent from, or, at least not live up to them? Have not many the name of Believers, who yet never felt the virtue, and efficacy of faith? Do not many pretend to a kindnesse for *Christ*, who yet secretly hate him in their hearts? How few, yea very few, among the croud of professed Believers, live under the *vital power* of Faith? May we not, without breach of Charity, judge those to be under the power of Unbelief, who were never truly sensible of the power of it? Is not Infidelitie, as it has been shewn, the greatest sin, and therefore ought to have the greatest sence? What is the main and first worke of the Spirit of Bondage but

to convince the unbelieving world of their unbelief, as *John 16. 9*? And can men be convinced of it, unlesse they studie, and observe the nature and workings of it? Why is it that the most of men do account Infidelitie so smal a sin, but because they never inquired into its black ugly Nature and Aggravations? How comes it to passe, that many take part with their Unbelief, but because they are not sensible, what a mischievous pernicious thing it is? Alas! Did men studie, and believe what an hainous sin Infidelitie is, how would they abhorrate and loath it? What speed would they make to be rid of it? Yea, why is it that Believers themselves are so much under the prevalence of Unbelief, but because they have not that sense of its indwelling, and prevalence, which they ought to have? Did Believers meditate much of, and mourne under the evils of an unbelieving heart, surely they would not be so much troubled with it as they are. Oh! What a rare thing is it for Believers to have a quick sense of Unbelief? What better argument and marque can we have of a sound Believer, than a daily sense of, and humiliation for Unbelief? Yea, is it not a good signe of much growth in Faith and other Graces, to be inwardly acquainted with, and troubled for the remains of Infidelitie dwelling in us? Do not the best and most improved Christians usually complain most of this sin? Oh! What an invisable, slie, and subtile sin is Infidelitie? How long doth it lie lurking in the soul, before

fore it be observed? Doth it not, like some cunning Politicians, animate and encourage every sin, yet concele itself in al its actings? Doth it not then greatly concerne al, both Believers and Unbelievers, to studie wel the *Nature, Causes, and malignant Influences* of Unbelief? Oh! how much of Infidelitie might we find in every sin, were we but wel-skilled in the nature, and workings of it? But, alas! what *Mysteries* and *Riddles* are Unbelievers to themselves? How unacquainted are they with the spiritual, cunning, and subtile turnings and windings of their unbelieving hearts? Is it not then the great concerne of al, to be greatly intent on the studie of, and inquisition into the *Nature, Operations, and Effects* of Unbelief?

But above althings we should much contemplate, and inquire into the *Causes* of Infidelitie. Is not he the wisest *Philosopher*, who contemplates, and understands best the *causes* of things? And do not men account him the most able *Physician*, who gives the best conjecture at the *Causes* of a Disease? So in like manner may we not repute him among the most understanding Believers, who is best skilled in discerning the *Causes* of Unbelief? Surely althings are best known in and by their *Causes*: O then! if thou wilt understand the black nature of Infidelitie, studie and inquire narrowly into its *Causes*: Inquire into that *Soverain, venomous, black darknesse*, which dwels in Conscience, and makes al the good things of thy peace to disappear. Oh! What a Veil doth this thick spiritual darknesse draw

Studie the
Causes of
Infidelitie.

i Spiritual
darknesse.

2. Carnal Reason.

on al the excellences of Christ? How doth it stain al the *Beautie*, and *Glorie* of Evangelic offers, made to the unbelieving Soul? Oh! what an efficacious influence hath the darknesse of Conscience, on the darknesse of Infidelitie? Studie also how much *carnal reason*

3. Carnal Securitie.

doth promote Infidelitie. What more contrary to Faith than carnal reason? When men endeavor to mesure the *Promisses*, or *Providences*; the Words, or Workes of God by carnal wisdome; what black jealousies, and suspicions of Gods love, care, and faithfulness proceede thence? How is the Unbelievers heart filled with black ugly prejudices against Christ, and al the offers of his Grace? The lesse of carnal reason, there is mixed with Faith, the more pure it is. Again observe how much *carnal Securitie* doth foment, and promote thine unbelief. Is not a secure Conscience ever an unbelieving Conscience? When men consider not the things that belong to their peace, how can they understand, or believe them? What made the old World so much disbelieve the approaching Deluge of Gods wrath, but their wretched securitie? Its true, Unbelief is oft the cause of carnal securitie, but is it not also as oft the effect of it? Is not the Securitie of the wise and foolish Virgins, made a cause of their Infidelitie, *Matthem 25. 5*? Is not faith maintained by an inward, tender, feeling sense; and Unbelief by the want of such a sense? Further, take notice how much *self-love* doth feed, and nourish thine Unbelief? What *self-dependence* and *self-seeking* it workes in thee? How *soft-natured*,

4. Self-love.

natured, and *faint-hearted* as to Dutie, but *stout-hearted* and resolute against Christ, and al his gracious invitations, it makes thee? Oh! Studie how much self-love fortifies thy heart against al the good things of thy peace; but exposeth and layes it open to al the tentations of Sin and Satan. Consider also how much *Spiritual Pride* contributes to thine Infidelitie: Oh! how craftie and cunning is the pride of Infidelitie? and how much are the Unbelievers bands strengthened hereby? Meditate also on thy *short-spiritednesse*, and its *Short-spiritednes*: How contracted and narrow is the Unbelievers heart? And how much is his unbelief promoted hereby? A *confined, short, straitned* spirit is alwaies *pusillanimous*, feeble, and unbelieving, as *Exod. 6. 9.* Lastly, Examine *Lastly, Beloved lusts*, if there be not some *base, darling lust* lurking at the bottome of thy wil, which secretly *feeds*, and *fortifies* thine unbelief. Oh! what large provision doth any beloved lust make for Infidelitie? How much is its *Throne* maintained by it? What stout arguments do darling lusts urge against Christ, and al his gracious offers? These with some other are the *principal causes*, and most bitter roots of Infidelitie, the observation and discoverie of which, wil be of great use for the subduing of this sin. But the more full Inquisition into the Causes of Infidelitie wil be the entire Subject of the second part of our Discourse touching Unbelief.

2. Another practic Improvement we may *use* 2.
make

Of lamen-
tation and
humiliati-
on for the
prevalence
of Infide-
litie.

make of this Doctrine, is by way of *sad Lamentation, and Humiliation for the prevalence of Infidelitie in the world, even among Professors.* Is the *Idea*, or visage of Unbelief so black and ugly? Are its Influences so *venimous*, and contagious? How then comes it to passe, that this knowing world is enamored, and fallen in love with it? Could any sober mind imagine, that a thing so deformed, and pernicious, should seem so amiable and desirable in the eyes of men? Was it ever known, that the Leper was amorous of his Scabs; or the Begger in love with his Rags; or the Prisoner with his Fetters; or the wounded Person with his bleeding Wounds? How then comes it to passe, that the Christian world is so much amorous of, and delighted in Infidelitie; which is the worst leprosie, povertie, deformitie, and miserie, that the Soul partakes of? Yea, how comes it to passe, that Believers themselves have such reliques and remains of Unbelief in them; and that in such days as these are, wherein Evangelic *Light, Love, and Grace* so much abound? Hath not our blessed Lord taken al the courses and means that may be, to cure men of their Infidelitie? As to the encouragements and motives to believe, doth he not shew himself as kind as kind may be? Has he not given al manner of warrants, yea commands for men to believe? Doth not the Covenant of Grace give as good law-right, as may be, for al that wil to come and embrace the good things that belong to their peace? Are not the *offers* of the

the Covenant *general, free, abundant, and most affectionate*? Is not Christ more willing to save, than sinners are to be saved? As to *means*, what can God do more, than he has, in saying, *Here is my Son, my Spirit, my Gospel, and al the good things of My peace; take al, and welcome*? And are not the *termes* on which al these good things are offered, most easie to any that is but really willing to be happy? Yea, are not the means vouchsafed by God, to cure our Infidelitie in these light-some days, much greater, than in former days? Whence then is it, that men continue in their Infidelitie, and that with so much delight? Has Christ condescended so low in the offers of his Grace, and do sinners stil persist in their rejecting, or not improving such rich and gracious offers? Oh! What mater of sad contemplation, and Lamentation is here? How ought every eye to weep apart, and every heart to bleed apart, for *personal, domestic, Ecclesiastic, and National* Infidelitie? Alas! how true, too true, is that prediction of our Omniscent Lord, touching these last days, Luke 18. 8. *Neuerthelesse when the Son of Man cometh, shal he find faith on the earth?* Who knows how near this coming of the *Son of Man* may be? May we not conjecture, that some great coming of the Son of Man cannot be far off, because faith is so much departed from the earth? Was there ever, since the coming of our Lord in the flesh, more light, and yet more *Atheisme* in the world? Is not the disbelief of the main Articles of our faith,

the only faith and belief that is to be found among some? Are not al the great *fundamentals* and *vitals* of faith struck at by some, who would count it an high affront to be judged Unbelievers? Yea, to come nearer home, have we not cause to fear, that many, who passe for shining Believers, wil one day appear to be rotten-hearted Unbelievers? Yea, to leave others to their supreme Judge, have we not al cause to lay our hands on our hearts, and condemne our selves of much Infidelitie? If thou art not sensible of much Unbelief indwelling in thee, is it not a sad Symtome, that thou hast nothing, or at best, but very little of true Faith in thy heart? May we not safely say, That he never truely mourned for any sin, who never mourned for Infidelitie, which is at the end of every Sin? Oh! what lamentable ruines has Unbelief brought on many flourishing Churches? And may we expect to be exemted from the like strokes of Divine justice, unlesse we lament, and mourn over our Unbelief, which deserves the same? Take these Motives to provoke thine heart to a deep Lamentation and Humiliation for thine own, and other mens unbelief. (1) Unbelief is, as has been said, the greatest Sin, and therefore ought to worke in us the greatest sense and humiliation. (2) If thine heart be not deeply humbled for thine Unbelief, thou wilt soon be overcome by it. (3) The more thy soul is melted under the sense of Unbelief, the more evangelic and spiritual it is. What better marque is there of a spiritual, yea of a believing heart, than a deep

deep sense of, and humiliation for Unbelief? It is a great proof of our Faith, yea, of an eminence in Faith, to mourne greatly under Unbelief. (4) A little unbelief in Believers is much worse than much unbelief in others; because Believers have greater *Obligations*, *Encouragements*, *Assistances*, and *Means* to believe. (5) Not to be humbled for the Unbelief of others, whether Churches, or State, is to partake with them in their sin; and so to expose our selves to their approaching judgments, at least temporal.

3. *This lays a deep and essential obligation on* *Use. 3.*
al, to examine accurately, how far they fall un- *Of exami-*
der the Guilt and Power of Infidelitie. If the *nation,*
 Nature of Unbelief be such, as hath been de- *whether*
 scribed, then surely it concernes al to examine *thy faith*
 how far it prevails in them. Doth not the *be saving,*
 great *Ressemblance* that there is between sa- *or only*
 ving Faith and commun, oblige al to trie of *commu.*
 what *stampe*, and *make* their faith is? Alas!
 how much commun *Assent* is there, which
 passeth for saving? What a great *verisimili-*
tude, or likenesse is there between the *notional*
Assent of Unbelievers, and *real Assent* of true
 Believers? Do not many knowing Professors
 seem to receive the Word of God, as the
 Word of God, who yet indeed receive it only
 as the word of men? Have not many *con-*
templative Professors sublime, and raised Ap-
 prehensions of spiritual Mysteries, and yet al
 the while their assent to them is but *carnal*
 and *natural*? Do not some seem deeply con-
 vinced of, and confirmed in *evangelic reports*,
 who

who yet yield but a *legal, staggering* assent thereto? Doth not the vigor and strength of many mens assent arise from some transient worke of the *Spirit of Bondage*, rather than from a deep apprehension, and valuation of Evangelic objects, which they assent unto? Again, how easy is it for men to be mistastened in their *Consent* to the good things of their peace? Do not many seem very forward in electing of Christ, who yet retain secret reserves for some beloved Idol? Are not too many, from the force of legal convictions, compelled to close with Christ, who yet secretly hate him at heart? How many adhere to Christ in Profession, and yet adhere to the world, or lust in Affection? Are there not many, who seem to recumb and lean on Christ for life, but yet really recumb, and lean upon self? Oh! what a world of convinced sinners take up with a *spurious* or *commun* faith instead of saving? How dreadfully do *millions* of Unbelievers delude themselves with a sick dream, and shadow of commun faith? Alas! what an easie mater is it for Professors, in these knowing times, to mistake commun faith for saving? to deceive themselves and and others with a *forme* or *picture* of faith, and yet to remain under the *real power* of Unbelief? It is indeed very difficult to gain a true solid divine Faith: but oh! how easie is it to take up with a seeming faith; which yet shal look as much like saving faith as may be? Oh! how securely doth Infidelitie lurke in many poor souls, under
the

the vizard of Faith? Doth not common faith oft look so demurely, as that you can very hardly discern its difference from saving? Are not the most of Professors too soon satisfied in their own faith? Do not multitudes of awakened sinners lay their consciences asleep, or amuse themselves with the appearances of faith? Is not every Unbeliever, yea Believer also, a mysterie to himself? How much then are we all concerned to make a narrow scrutiny into our hearts, and to examine whether our Faith be of the right kind? Oh! What a foolish and dangerous thing is it, for any to deceive themselves with false Images and Apparences of Faith? Is not the least error here *fundamental*? Alas! What a poor felicitie is it, to steal silently to hel, in a fond persuasion of being Believers, when as our faith hath no foundation, but in our own sick dreaming Phantasies? Of what use wil a *Forme* of Faith, without the *Power* of it be, unlesse to sinke us deeper into Hel? To have a Notion of Faith, and yet to live under the practice of Unbelief, what wil this serve for, but to *concele*, and *fortifie hypocrisie*, and al manner of spiritual lusts in the heart? Doth not this then further oblige us, to examine strictly what we are as to Faith and Infidelitie? Again, if after al this men wil not examine and use the means to discover their state, are not such willingly deceived? And if men are willingly deceived in this particular, do not they willingly perish? And oh! What a sting wil this be to torment wilful Unbelievers

Unbelievers in Hel, that they were so willing, and took so much pains to deceive themselves with a mere semblance, and shadow of faith; but were no way willing, and took no pains to examine their hearts, thereby to undeceive themselves, and lay a foundation for saving Faith? Wil not this make the Evangelic Unbelievers Hel seven times hotter than al other Hels, that he took so much pains to deceive and ruine his soul; but was not willing to take a little pains to undeceive, and save his soul? Oh! What cruel self-murder is this? Doth it not then nearly, and greatly concerne us al to make a very curious *examen*, and strict research into our hearts, touching our faith, whether it be *saving*, or only *common*? O that Professors would put such Questions as these, unto their Consciences, and never desist, til they have brought the whole to some good issue.

Heart ex-
amens by
way of
Soliloquie.

Its true, I have a Notion and Forme of faith; but have I indeed the real Power and Virtue of Faith? Am I not rather under the Dominion and Prevalence of Infidelitie? I assent to some words of God that are agreable; but do I not dissent from some other which disagree with, and crosse my lusts? I do receive the word of faith; but have I Faith mixed with the word I receive? Mine awakened Conscience attends to the joyful sound of the Gospel; but doth not my lustful heart attend as much to allurements of lust? The Peace of the Gospel is pleasing to my wounded Conscience; but are not the duties of the Gospel displeasing to my rebellious heart?

My

My mind hath some esteeme for the good things of my peace; but has it not as great esteeme for the good things of this world? Have I a right valuation of those things I hope for? Mine assent to Evangelic truths, and Mysteries seems firme and strong; ay, but doth it leave suitable impressions on mine heart? Is it vigorous, affective, and active? Doth it kil my lust, and give life unto my soul? Moreover, O my soul, thou seemest to have a good liking to Jesus, the Savior; ay, but hast thou as good a mind to Christ, i.e. as anointed by the Father to be King over thy lusts, person, and goods? Art thou brought over to a voluntarie, free, cordial, complete, and fixed closure with him, as offered in the Gospel? Canst thou take a whole Christ, with thy whole heart, and that for ever? Doest thou give Christ that place in the Intention and Bent of thy Wil, which belongs to him? Hath his Love and Grace the Soverain dominion over thy Wil? And is thy wil bended to a correspondence with his Divine Wil? Canst thou be content to be nothing, that Christ may be althings to thee? Is his Glorie thy last and utmost end? And is it thy joy to see althings to suit with his end, though they may crosse thine own private ends? Wil nothing but Christ content thee? Art thou restlessse 'til thou attainest to the enjoyment of him? Is this the grand motive of thy seeking after Christ, that thy good is laid up in Him, and not in thy self? And art thou wholly for Christ, as he is wholly for thee? Doest thou adhere to Him with a plenitude of Wil, as the Iron to the Loadstone? Canst thou do much for, and yet trust in nothing

nothing but Christ? Art thou obsequious and obedient to the Spirits dictates, as to thy supreme Conduſtor and Director? And when thou comest short of honoring Christ by Obedience, doest thou honor Him by humble acknowledgement, and Dependence? Canst thou wait on, and adhere to Christ in his Ordinances, albeit thou feelest no sensible impartments of comfort, peace, and quickening? These, or such like questions, which take in the spirit and life of Faith, thou shouldest frequently put to thy soul, and never desist from urging of them, 'til thou hast brought the question to this Conclusion; *Whether thou art a true Believer or not?* If thou desirest more expresse rules to examine thy state by, then take those mentioned in the foregoing Chapter, *Corollarie 2.* touching the *Differences between saving Faith and commun.* Whereby thou mayest, with the concurrence of Divine illumination, arrive to a well-grounded persuasion, *Whether thy faith be only commun, or saving.*

Use 4.
Of Exhortation to deal with Infidelitie as our worst enemy.

(4.) This also affordes mater of exhortation unto al, to abjure and abandon Infidelitie, as the worst enemy in the world; yea, worse than Satan, or Hel itself. Can there be a worse enemy, than that which deprives us of our chiefeſt good? And is not this the grand design of Infidelitie? Yea, doth it not put a bar to al Mercie, but open the dore to al Sin and Miserie? How sottish, and foolish doth it make Sinners? What a dull, lazy, remisse, loitering spirit doth it breed in Men? Yea, how negligent, slow-hearted, and backward to what-
ever

ever is good, are Believers themselves, so far as Unbelief prevails on them, *Luk. 24. 23*? O! how doth it *slug* mens spirits in whatever good they are about? What a *clog* is it to the soul in al its spiritual Exercices? How doth it *crampe*, and dispirit the Affections, those feet of the Soul? What stubbornesse, rebellion, and obstinace doth it infuse into the Wil? How much doth it *distract*, *deaden*, and *harden* the heart in al duties? How lean, poor, and barren in Grace, and gracious fruits are many Believers, by reason of their prevalent Unbelief? Doth it not also take off the *Beautie*, *Lustre*, and *Sweetnesse* of Mercies received, or expected? Oh! how bitter are many sweet Mercies when mixed with Infidelitie? Yea, doth it not turne al Mercies into Curses, to those who are under the complete dominion of it, as *Rom. 11. 9*? And how many choise Mercies are Believers deprived of by reason of their Unbelief? Whence spring their groundlesse troubles of Consciencs; their misjugements, and mistakes about their state; their heart-faintings, sinking discouragements, and despondences under Desertion; their hard and scandalous thoughts of Christ, his Heart, and Dispensations towards them, but from their Infidelitie? Oh! What a sting doth it put into al afflictions? How burdensome, and irkesome is the Crosse of Christ to the unbelieving heart? How sweet and easy is the bitter, heavy Crosse so far as Faith prevails? But, oh! What a troublesome, vexatious neighbor is Infidelitie?

tie? How doth it torment the heart, and cause it to pine away, and consume to nothing, even under groundlesse expectations, and needlesse fears of trouble? May it not become a true Proverb, *Much Infidelitie, and much Sorrow*? How do afflictions pinch, and gal unbelieving spirits? How unable are such to see any good in afflictions? What need have afflicted persons of Faith? Again, how soon doth Infidelitie betray us into the hands of every *Tentation*? Faith hath *Omnipotence* engaged for its assistance: but oh! what a poor, impotent thing is Unbelief? How unable is it to to conflict with smal *Tentations*? Satan is oft the father, but is not Unbelief the mother of al *Tentations*? What made *Adam* and *Eve* yield to *Satan's* tentation, but their Infidelitie? Was not this also that which made *Judas* betray, *Peter* denie, and the Jews crucifie the Lord of Glorie? Its true, when the *Tentation* is asleep, the unrighteous man is righteous; the unclean person is chaste; the passionate man is meek; the invidious man is kind; the avaricious man is liberal; the unfaithful man is faithful: but oh! when the tentation is awakened, how soon doth Unbelief betray the heart into the hands of these, or the like corruptions? Thinke not thy self secure from the prevalence of any *Tentation*, so long as thou art under the prevalence of Infidelitie. Alas! how soon is *Tentation* fired by Unbelief? but oh! How is the believing soul, that by faith adheres to *Christ*, strongly fortified, and armed against

against the most violent Tentations? Moreover, how are the main breaches of our lives maintained, and improved by Infidelitie? What departures from God, what turnings aside from, or *remisnesses* in Duties are Unbelievers exposed unto? Doth not Unbelief cut the Sinews, and Nerves of al *evangelic* Obedience? Doth it not let out the vital spirits, & heart-bloud of al good Inclination and affections? Is not the very root, and seminal virtue of good *Intentions* withered and blasted hereby? How much beneath the least *evangelic* dutie is the unbelieving soul? How doth Unbelief poison many good Inclinations? Oh! what a venomous maligne thing is Unbelief? How doth it infuse a malignitie, and poison into al the parts of the Soul? Is not the *spirit of the mind*, the most noble part of the soul, envelopped, or wrapt up in contagious black darknesse by it? Are not al the faculties of the soul spoiled of their *vigor, beautie, harmonie, order, and exercises* by Unbelief? Oh! What a bloody, hard-hearted, soul-murdering sin is it? How doth it compel the Sinner to embrew his hands in his own bloud; to sheath a sword in his own bowels, by a wilful rejection of *Evangelic* offers? How welcontented is it to see the Unbelievers sentence of condemnation subscribed, and sealed with the Mediators dreadful curse, *John 3. 18*? What flames of vengeance; what treasures of wrath doth Infidelitie treasure up against the day of wrath, *Rom. 2. 5. 2 Thesi 1. 7, 8, 9*? How patient is it; whiles Satan claps on the chains, and setters

of spiritual slumber, and hardness of heart on the Sinners legs? How willing is it to see the poor Unbeliever famished and starved, amidst the rich and sumptuous feasts of evangelic Grace, and Mercie? Has not Christ made a plentiful, and costly feast for Sinners? And is he not extreme free, and cordial in his Invitations? How then comes it to passe that Sinners come not to it when invited? Why, is it not Unbelief, that keeps them back, and that as it were by hairs, namely some poor and foolish excuses, *Mat. 22. 1-6*? Oh! how studious, and ready is Infidelitie to shift it self of Christ, and all the good things of its peace, offered to it? What silly excuses, and pretences doth it make, to put off Christ, and his evangelic offers? What little reason, or cause have Unbelievers to object against Christs gracious offers? Are not Christs armes open to receive them, when they come? Yea, Doth he not, day by day, call upon, and importune them to come unto him, *Prov. 1. 20-25*? Did he ever refuse, or look strangely on any that came unto him? Yea, is he not more willing to receive Sinners, than they are to come unto him? or, are the flames of Hel more elegeble, than the joys of Heaven? Is the Vassalage of Satan more desirable, than the Libertie of the Sons of God? Is there so much Beautie in Sin, as to make men desire it before the *Beauties of Holinesse*? Are the Remorses, and Stings of the worme of Conscience more agreeable, and pleasing, than peace of Conscience, and the smiles of Divine Love?

If

If not, how comes it to passe, that Sinners choose the evil, and refuse the good offered to them? Oh! is not Infidelitie the cause of all this miserie? Is not Christ's hand, and heart open towards Sinners; but are not their hearts shut against him by Unbelief? Is there any thing in Christ, or his evangelic offers that keeps men from believing? O then! What an irrational, sottish, perverse, cruel sin is Unbelief? What a world of miserie doth it bring on Sinners? How justly doth Christ pronounce a sentence of death against them, who wilfully reject his offers, and means of life? Alas! how is it possible that Salvation itself should save such, so long as they wilfully spurne at the offers of Salvation? Is there any sin that doth more directly oppose Salvation by Christ, than Unbelief? Christ comes, by his Evangelic offers of Grace, to draw the Unbelievers heart unto him; but oh! how doth he draw back? Yea, how doth his unbelief oppose Christ, as He comes clothed with Grace, Love, and Pitie? And can Unbelievers expect, that Christ should passe by such affronts, and indignities, without severe punishments? Doth any thing more provoke Christ, than to have his bowels, and compassions towards Sinners spurned at? Cannot he put up any injuries better than this? Is not Unbelief the most cruel, and bloudie enemy in the world, in that it takes away not only the *active* power of doing good, but also the *passive* power of receiving good, when offered? Is not this the language of Infidelity

tic, Lord, I need not, I desire not thy Grace ; keep it to thy self : I have wherewith of mine own, to supplie my needs ; I can make a shift with mine own righteousness, to clothe my nakednesse ; with the balsame of mine own good workes to heal my wounds, &c. And as Infidelitie thus puts a bar to al Grace and Mercie ; So also doth it not open the dore to al the jugements of God ? Are not the most severe Plagues of God entailed on Infidelitie ? Doth not this sin provoke God to curse mens blessings ? Doth it not also cut us off from many promised Mercies ? Yea, how severely hath God punished this sin in his own people ? Was not *Moses* an holy man, deprived of entring into *Canaan* for one act of unbelief ? Oh ! how deep doth Gods wrath sinke into the unbelievers soul ? How many flourishing Churches have been deprived of the Gospel, and means of Grace for their Infidelitie ? Or suppose, that God continues some means of Grace, yet doth not Unbelief turne them into means of hardening ? When men wil not believe the Gospel, how oft doth Christ leave such to a spirit of error, to believelies ? Yea, doth not Infidelitie continued in, oft cause Christ to give up such to their own lusts ; which break forth sometimes into scandalous sins ? Yea, how oft doth Christ deliver up impenitent, obstinate Unbelievers, to a spirit of slumber, judicial hardnesse, and al manner of Divine vengeance ? Are these the effects of Infidelitie ? Is there so much sin, and self-murder, wrapt up in its bowels ? and are there so ma-

ny Curses and Plagues, both temporal, spiritual, and eternal, entailed on it? May we not then, without any injustice, conclude, that Unbelief is the worst enemy we have in the world? Doth not our Infidelitie give us more pain and trouble than al other enemies? Oh! then how should we, with fire and sword, persecute Unbelief, as our most mortal enemy? Can we be too severe against such a deadly enemy? Is not al pitie and compassion that we shew towards Unbelief, the greatest cruelty that may be to our own souls? Why should we then cease our Indignation and Revenge against Unbelief, 'til we have let out its heart-bloud? Remember, the more you pitie, & spare it, the more cruel you are to your selves.

5. *This also layes an essential and strong obligation on al, both Believers and Unbelievers, to put an high value on Faith; and to pursue after it, as their supreme Interest, and Concerne.* Surely, if Infidelitie be so prodigious, and pernicious a Sin; then, by a paritie of reason, Faith must be the most useful, and excellent Grace. Contraries much illustrate, and set off each other: And oh! how doth the black deformed nature, and venomous qualities of Infidelitie set off the Beauties, and excellent qualities of Faith? What a strange, and miraculous power, and efficacy has Faith? How doth it make things absent; present; the invisible glories of the coming world visible; as the visible glories of this world invisible and disapparent? Yea, doth not faith appropriate to itself the whole of Gods Alfsufficiency

Use 5.

To pursue after Faith as the most excellent & powerful Grace.

Faiths efficacy.

The effects
of Faith.
1. Self-
denial.

2. The ele-
vation of
reason.

3. The
fertilizing
of the Wil
and Af-
fections.

and Omnipotence; and so may, in a sober humble sense, be said to be in some sort al-
sufficient, and omnipotent? For al that is in
God, Faith, by a strange *magnetic* virtue, can
applie to it self; and thence it can do althings,
so far as it has a Promise to bottome on.
Doth not the great God make himself a debtor
to such as trust in Him? How doth Faith
rend a man from himself, without violence,
or pain? What more effectual to break al our
Idols, and Images of jelousie, than saving
Faith? How doth it make al the beautie of the
Creature to fade away, as a Sun-burned
Flower? Doth it not also dismount the Be-
liever, and make him walke on foot, in al
manner of self-abasement? How soon doth
the bottome of al sensible good fal out, when
Faith comes into the Soul, and takes the
Chair? What doth more elevate and refine
reason, than saving Faith? Have not those
that believe most, the deepest, and soundest
reasons? Who is the wiser man, The Believer
that adheres to the *First truth and chiefest good*;
or the Unbeliever, who rejects the same, and
adheres to Idols of time? How doth Faith
corroborate, and fortifie the Wil in what is
good, by uniting of it to Christ, and the
Divine wil? What a sweet harmonie, and
order doth it inspire into the Affections?
How doth it make the Believer to fear God
under smiles, love him under frowns, hope
in him under difficulties, wait for his returne
under desertions? Yea, when our affections
are under the greatest disorder and confusion,
doth

doth not Faith oft draw peace and order out of it? Is not Faith both *food* and *physic*? Doth it not as wel feed Grace, as purge out sin? Whence springeth the Christians union with^{4.} Union Christ, but from Faith? Could Christ and^{with} Sinners ever come together, unlesse Faith did^{Christ.} unite them? Can things contrarie be united, but by some efficacious bond of Union? Was it ever known that there was a mariage between the living and the dead? How then comes it to passe that the dead Sinner is espoused to a living Christ? Is not this happy match, the alone miraculous effect of Faith, wrought by the Spirit of God? And hence doth not Faith make God thine, as surely as^{5.} Sancti- thou art thine own? And Faith having united^{fication.} the person to Christ, doth it not thence, by Grace derived from him, purifie the nature also, *Acts 15.9*? And doth not Faith hence worke a miraculous change in the whole disposition of the soul, and conversation? And as the member is naturally subject to the head, so doth not Faith subject the whole soul to Christ? Whence also doth not the Believer entirely give up himself to Christ, as Christ^{6.} Adhe- gives up himself to the Believer? Oh! how^{rence to} doth the believing Soul follow after, and adhere to Christ, by ineffable groans, and acts of Faith, though Christ may sometimes seem to depart from him? How inquilitive is Faith to understand al the virtues of Christ, and to receive from him Grace for Grace? What a violence is it to Faith to *live, act, breath, speak* and *walke* out of Christ? What

7. Peace
and Com-
munion
with God
in Christ.

is it that keeps the heart, as a chaste Virgin for Christ, but Faith? Hence also Faith gives the soul solid peace in and with God: and oh! How satisfying is this peace, which Faith gives? What child-like confidence, and boldnesse ensues hereon? And thence, how much is the soul satiated in communion with Christ, so far as Faith prevails? What solaces, and delicious suavities doth the believing Soul, at times, receive from Christ? What an *active* application is there on Christs part towards the Believer; and *passive* application on the Believers part towards Christ? How much is Faith delighted in trading with Heaven and Christ? Is not this the main businessse of Faith to enjoy Christ, to live and die in him? What is it that gives the soul an abode in Christ, and Christ in the soul, but Faith, as *John* 15. 5? Oh! What strong desires, and thirsts after Christ doth Faith worke in the soul? Doth it not make the absence and presence of Christ, the measure of bitter and sweet, of good and evil? What more efficacious to draw forth every Grace in its exercise than Faith? Unbelief is the spring of spiritual sloath and lazinesse; but oh! how vigorous, and active is Faith? There is no Grace, or Dutie but it is made easy by Faith: How easy is the worke of Humiliation made by Faith: What makes divine Love more spritful, and vigorous than Faith? Yea, is not the whole of Christianitie contained in the bowels of Faith? Is there any Grace required to the Divine life, which Faith cannot

8. The
exercise of
Grace.

cannot supplie us with ? Yea, Faith is so good 8. Al Spi-
 a *Chymist*, as that it can extract riches out of ritual
 povertie, strength out of weaknesse, glorie goods,
 out of shame, peace out of trouble, Grace out
 of sin, life out of death, something out of
 nothing. Oh ! how miraculous are the vir-
 tues of Faith ? It makes a man able to do al-
 things, an yet it makes him see he is nothing,
 and can do nothing : It makes a man content
 with any thing that God gives, and yet un-
 satisfied 'til he can enjoy althings in their
 fountain.

Again, If we consider Faith in its *parallel* The oppo-
Antithesis, or opposition to Infidelitie, we sition be-
 shal then see more fully the excellent qualities twixt faith
 of it, as also the mischievous Influences of and Unbe-
 Infidelitie. (1.) Faith breeds jealousy of our lief.
 selves, but confidence in God ; it reckons it
 cannot believe God too much, nor self too lit-
 tle. But oh ! What self-confidence, & jealousy
 of God doth Infidelitie produce ? How much
 doth it trust self ; and thence how little can
 it trust in God ? What mutual Influences, and
 Reciprocations are there between self-confi-
 dences and jealousies of God ? (2) Faith
 keepeth the heart close to God, his Word,
 and Ordinances ; and so keepeth God close
 to the heart : It follows Christ in ways of
 Dependence, Adherence, Subjection, Sub-
 mission, and Conformitie ; and so Christ fol-
 lows it in ways of gracious Communications,
 Consolations, Manifestations, and Commu-
 nion. But is it thus with Unbelief ? Doth it
 not depart from God, his Word, and Ways ?

And

And thence doth not God depart from the Unbeliever? (3.) Faith prepares for, quickens in, and sweetens every Dutie: It sets *Prayer* on foot, *Meditation* on the wing, and drawes forth the *Attention*, and *Intention* of the Soul in hearing and reading of the Word. But oh! How doth Infidelitie hinder, deaden, and embitter the Soul in al gracious exercices? How doth it clip the wings of Meditation, stifle and choke the breathings of Prayer, &c? (4.) Faith fixeth and establissheth the heart, by knitting of it to Christ, who is an immutable Rock. But oh! What a mutable, variable, inconstant thing is Infidelitie? How doth it make the heart to stagger, and reel, by dividing and taking it off from God, *Isai. 7. 9*? (5.) Faith makes a livelihood out of Divine *Promisses*, *Engagements*, *Relations*, and *Influences*: It sucks sweetnesse out of Promisses, and so is nourished by them: It feeds on Divine Relations, and Influences, and so finds a livelihood in the greatest famine of spiritual injoyments: It is long-handed, and reacheth to Heaven for supplies, when al means below fail. But oh! how short-handed is Infidelitie? It's true, it has a long hand to reach forth to the Creature; yea, sometimes to Hel; but it has no hand to reach after Christ, or his Promise: how doth it suffer the poor hungry soul to starve amidst al evangelic Promisses and Dainties? Whereas Faith takes the Soul by the hand, and leades it from one Promise to another, from one Attribute to another, and so suckes gracious Influences from

from al, as it need requires. (6.) Faith conquers the whole Soul to God; and thence althings else are conquered to the Soul: It subjects the heart to Christ, and so makes althings subject to it. But Infidelitie captivates the heart to lust, and thence it becomes captivated to every thing else. Oh! What a vassal is the unbeliever to every base lust, Yea, to himself? (7.) Faith fortifies the Soul against al the Blandissements, Allurements, and eye-pleasing Delights of this lower world: It blasteth al the fair promises of created good, by outbidding of them. But alas! how soon is Unbelief entangled, and overcome by every inveiglement, and snare of sinful pleasures? It can fortifie the heart against nothing, but the convictions, and good motions of the Spirit. Faith is the shield of the new creature, to repel al the *poisoned* darts of the World and Satan; but Infidelitie is the shield of the old man, to repel al the *Convictions* of the Spirit, darted into the Sinners Conscience. (8.) Faith prepares the heart for, and preserveth it under every difficultie, frown, and afflictive crosse: It prepares for the worst times, yet hopes for, and expects the best: It takes out the sting and poison of every crosse; and infuseth into it a medicinal, healing virtue. But can Infidelitie do such marvels? doth it not unfit us for every difficultie, and then betray us into the hands of it? Faith never leaves us at a losse; it clotheth the mind with a divine light, whereby it is enabled to see, and passe thorough al dangers.

But

But oh ! How doth Unbelief darken the eye of the Soul ; and so create black visions of carnal fear, and heart-rending troubles ? Difficulties and distresses are the element of Faith ; but how unable is Infidelitie to live, or breath in such a sharpe Air ? (9.) Faith opens the dore to promised Mercies and Deliverances : It keeps the condition of the Promise, and so keeps the soul under the blessing of the Promise. But is this in the power of Infidelitie ? Doth it not rather put a bar to promised Mercies ; as *Num.* 20.12. *Heb.* 3.19 ? Yea, doth it not open a dore to al the threats and curses of the Law ? Yea, doth it not bind the Unbeliever fast under a sentence of condemnation, as *John* 3.36 ? Whereas Faith on the contrary stops the mouth of al legal Threats and Curses, and locks the soul fast under a state of Salvation, *John* 6. 47. (10.) Faith improves Mercies received, and so makes way for more : It giveth God the honor of his Mercies, and man a sanctified and comfortable use of them. But can Infidelitie thus improve Mercies ? Doth it not rather, by its murmurs, and misimprovements, destroy former Mercies, and so hinder future ? Was not this the temper of the unbelieving Jews in the Wildernesse, as we find it described, *Psal.* 78.11-40 ? Oh ! how doth Unbelief rob God of al the Glorie, and so man of al the comfort, and right use of Mercies received ? How unthankeful, how discontented is the Unbeliever under Mercies received ; and thence unfit to receive more ? Whereas the

the Believer is content under the want of Mercies, and thence fit to receive them: He can trust God with his soul, and al other Mercies; and thence God trusts him with Mercies needful. But the Unbeliever, notwithstanding the receipt of former Mercies, cannot trust God for the future; and therefore God wil not trust him with any special marque of Love and Mercie.

These and suchlike being the admirable Qualities of Saving Faith, how much doth it concerne al to labor, with al possible vigor and activitie, after this so noble and useful a Grace? Art thou an Unbeliever? Oh! how much then doth it concerne thee to labor after Faith, that so thou mayest partake of these admirable Privileges and Advantages, which hereby thou wilt be invetted with? Art thou a new Convert, and Beginner in Christianitie? Oh then! how much doth it concerne thee, to get much Faith, that so thou mayst be strong? Art thou strong, and wel grown in Grace? and art thou not then engaged to act Faith much, that so thou mayst continue strong, and grow more strong in Grace? Alas! What canst thou do or suffer without Faith? How much art thou beneath the least dutie or suffering farther than thou art acted by Faith? And oh! be sure thy faith be of the right make and stampe: Dread being deluded with a false, or commun faith, more than Hel. Make a curious inquisition into the *Nature*, *Causes*, and *Workings* of thy faith: see that it be *wel-grounded*, and *duely qualified*.

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qualified. This advice doth more nearly concerne young Converts, whose eternal welbeing depends chiefly on the right constitution of their Faith at first Conversion. For if thy Faith in its first framing be naught, thine heart and life wil never be good: Thou mayst build a beautiful and goodly structure of Profession on a commun faith; but let me tel thee, a storme of Tentation wil come, and wash al away: If thy Profession be bottomed only on a Commun faith, it is begun in Hypocrisie, and wil end in Apostalie. O that men would be wise before it be too late, and endeavor *To know the things that belong to their peace, before they be hid from their eyes.*

FINIS.

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